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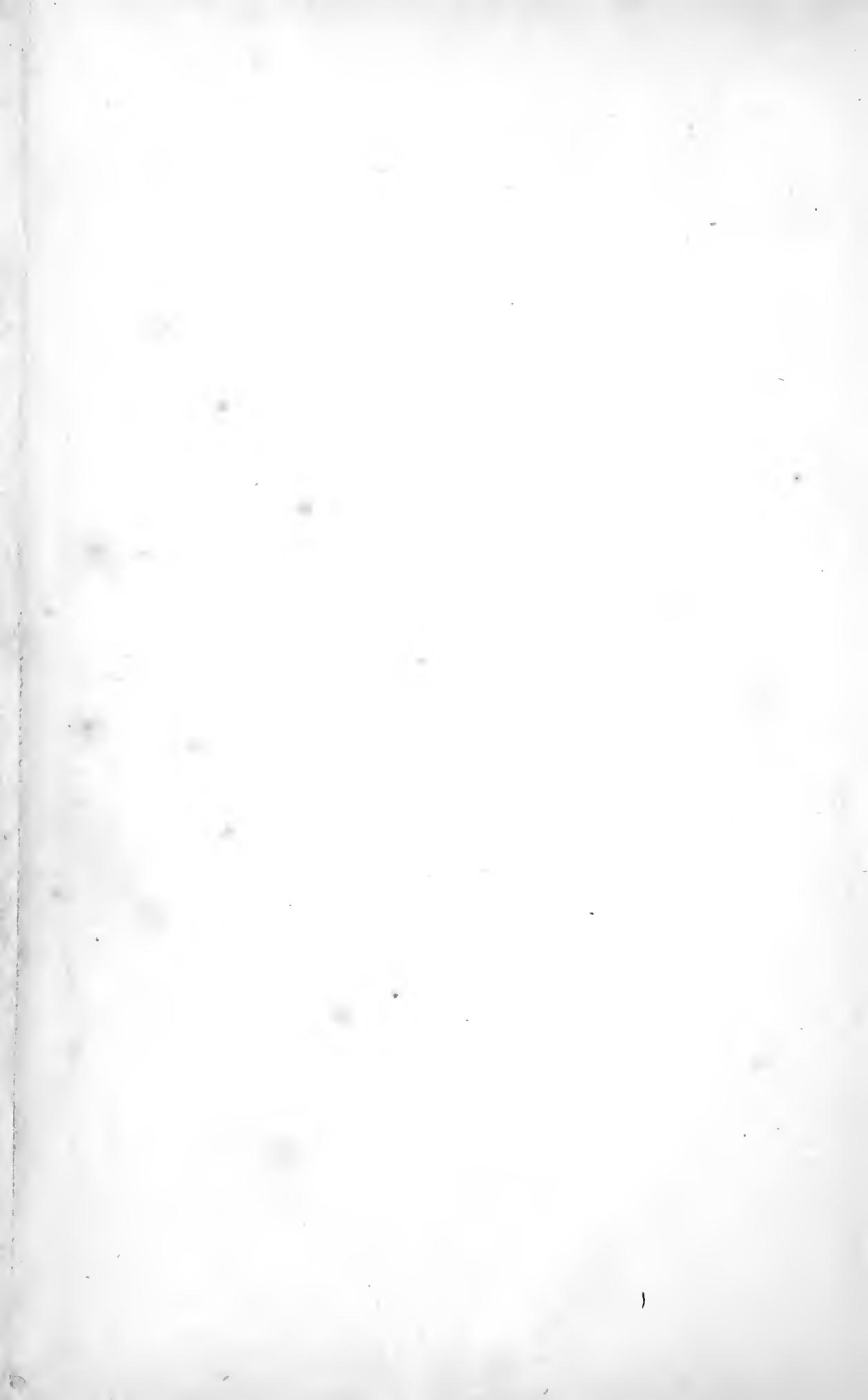
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TO THE  
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AND THE ADOPTION OF  
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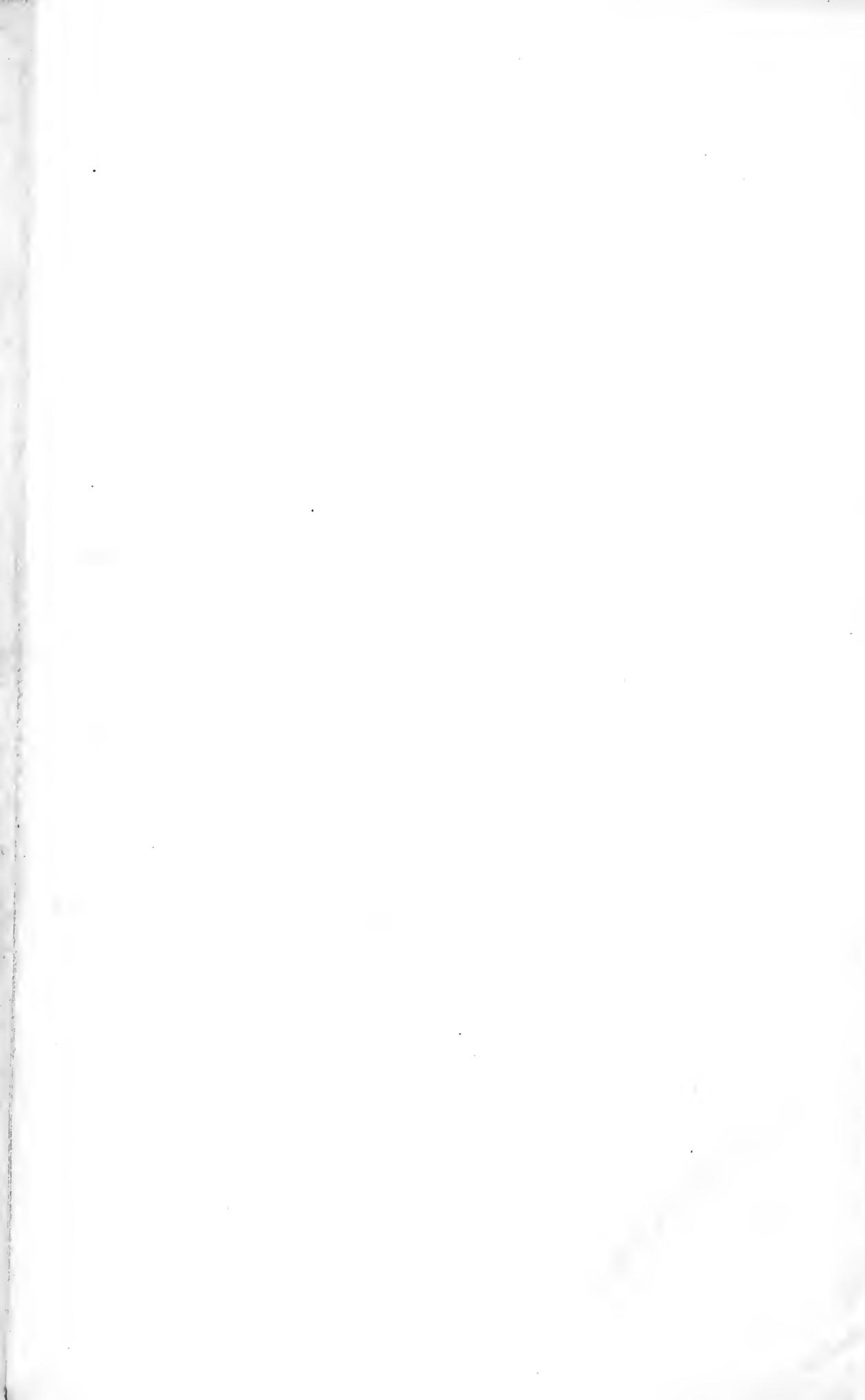
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INTRODUCTION.

ONE of the most promising features of this eventful and hopeful period of the world, is its diffusive character and tendency. Principles which in the past have been discovered by the few who have dared to dive into the causes of things, who have studied human nature in themselves, and have been bold enough to declare the results of their investigations with but little chance or hope of immediate approval or adoption ; principles which have been cherished by the philosopher in his solitude, the poet in his reverie of ecstatic contemplation of a "Golden age," either of the past or the future ; principles which have warmed the heart and lighted the eye of devoted philanthropists, who have desired their universal dissemination, but without the means of fulfilling that desire ; principles which have been thus loved and practised by a certain portion of the thinking part of society, at different times and in different parts of the world, are now being disseminated among all classes, and meeting with responsive feelings in the hearts and consciences of millions of the human race. The principles of Temperance, Peace, and Universal Christian Charity, are pleasing instances of this interesting phenomenon. In this position do we find the VEGETARIAN PRINCIPLE : it has long been the theme of the deep student of human nature ; it has been advocated, to a greater or less extent, by the physical and metaphysical philosophers ; it has made its appearance on the pages of remote, ancient, and modern history ; it has been frequently referred to, and even made the leading feature of valuable scientific and psychological works ; it has not unfrequently been clothed in the richer language of poetry, for there are few of "nature's poets" that have not shrunk with horror at the unnatural and cruel conduct of man towards those he was designed to protect, or who have not looked forward with joyful anticipation to that happier state of man of which it can be said :

"No longer now  
He slays the lamb that looks him in the face ;"

it has assumed various names and forms at different periods of the world ; its value has been understood and appreciated in proportion as it has been adhered to in practice, and the period seems at length to have arrived for its more extensive dissemination ; the principle of diffusion is now to be brought to bear upon it, and it is with the hope of humbly assisting to accomplish this, that we have ventured the first number of the *Vegetarian Messenger*.

Our OBJECT is to make this periodical a messenger of Truth in relation to the food of man ; because we believe that the success of all truth is greatly promoted by the practical application of right principles to those daily habits which exercise so great an influence on the lives and characters of men.

Our PLAN is to issue occasionally a sheet uniform with this, containing such matter as is calculated to enlighten the public mind upon the Vegetarian System, in the form of Reports of Meetings or Lectures, Essays, Reviews of New or Old Books, Correspondence, &c. As we aim more at completeness in the information we convey, than at variety of articles, we shall sometimes devote a whole number to a single report or essay, so that it will, in fact, frequently constitute a very cheap edition of what would, under other circumstances, be published only in an expensive form ; and thus, whilst the *Vegetarian Advocate* remains the medium of information, more particularly interesting to Vegetarians, such as condensed accounts of meetings and the transactions of the Vegetarian Society, the *Vegetarian Messenger* will be adapted to, and largely distributed among, the members of the various religious and philanthropic societies, and those friends to whom Vegetarians may desire to impart a knowledge of their system.

Under the influence of the merciful principle which we have espoused, we trust that every expression which we may use in the advocacy of that principle, will be characterized by charity and forbearance towards those who may differ from us in sentiment or opinion. We are more confident in the power of truthful kindness, than in that of forceful argument. We will quarrel with none ; whilst we would seek to win all to the love and practice of that truth and virtue, by which men become free and happy.

## VEGETARIANISM: ITS PRINCIPLE, THEORY, AND PRACTICE.

THERE seems to be a direct analogy between the effect of principles and theories on the human mind, and that of solids and fluids on the human body. The elements of food, such as are contained in wheat, barley, rice, peas, beans, &c., are, in their natural condition, hard to masticate, difficult of digestion, and not very inviting to the palate; but by combination with water, and other liquid substances, they are rendered easy of mastication and digestion, and by a little skill and ingenuity, will produce food in great variety of flavour and appearance, so as to suit the taste of almost every palate. Just so with many principles: they may be unpalatable and hard to digest in themselves; but by a judicious combination with theoretical truth from the "living fountain," those principles which were hard to understand, are softened down into digestible, perhaps beautiful ideas, and can be presented in such a variety of attractive forms, as to be suited to the taste, comprehension, and adoption of every diversity of mind. Just as food, although dead in itself, is, by the force of the vital economy, gradually converted into the very life-blood of the system, and lastly, forms the solid matter of the body itself, so do principles of thought gradually become incorporated with our mental existence, and ultimately constitute a part of our very selves; and so intimately so, as to demonstrate what has not unfrequently happened, that men, rather than forsake those principles which they have held most dear, have parted with life itself. Food can only strengthen the system in proportion as it becomes assimilated; it is powerless till then; and principles can only strengthen the mind in proportion as they enter into and form the *motive power* of mental activity and life.

The principle of Vegetarianism, like any element of food, is plain and simple: That man as a physical, intellectual, and moral being, desiring the development of all his faculties to their fullest extent, can best accomplish his desire, by living in accordance with his original constitution or nature, which requires that he should subsist on the direct productions of the vegetable kingdom, and totally abstain from the flesh and blood of the animal creation.

The theoretical truths which can be brought to bear upon this principle, and which we believe will render it acceptable, and capable of being appreciated by every order of mind, are very numerous: they comprehend the truths of sacred and profane history; of anatomy; of physiology; of chemistry; of agriculture; of rural, social, domestic and political economy; as well as of intellectual and moral philosophy. These, in all their diversity of Divine injunction; sacred narration; interesting description of the habits, customs and practices of the past; the comparative structure of the human system with that of other animals; the habits and propensities of the different classes of animals and the relation of these to the food they subsist on; the nature and operation of the functions of digestion and nutrition; the effect of different kinds of food on the animal economy; the nature and relative proportions of nutriment contained in different articles of food; the cultivation and improvement of the soil, and a just appropriation of its productions; the social relationships of man to man; improvement in household arrangements; the effect of these on the whole community; the effect of different descriptions of food on the mental and moral powers, on the training and education of children; and, as a comprehensive view, the probable effect of improved practices in all these respects on the future prosperity and happiness of mankind.

As it will be our pleasing duty in future numbers of this periodical to show that the Vegetarian principle is supported by all these important sciences of life, we think it best, at this commencement of the *Messenger*, to explain the practice it is our intention to recommend to the adoption of our readers, for it should be remembered, there is no better way of learning a theory or a principle, than commencing the practice which its first elements teach us. It is the same with all the arts and sciences: all the study which books could afford would never teach a man so much of even the commonest art, as a few month's practical occupation, when combined with that study, would do. Chemistry can be best acquired in the laboratory; agriculture, on the farm; drawing, in the studio; and Vegetarianism, in the dining-room.

An individual who subsists upon the products of the vegetable kingdom, and abstains entirely from the flesh of animals, is considered a Vegetarian, and is eligible as a member of the Vegetarian Society; but in first adopting this course, after having pursued the ordinary habits of society, it is necessary to be guarded against what may be termed an injudicious trial of the Vegetarian system: a hasty and extreme adoption of the plainest and coarsest fare, beyond either the moral courage or the compliance of the physical system to sustain, after both have been weakened by indulgence in rich or luxurious diet. It is, therefore, important that certain principles of diet be kept strictly in view.

Three meals a day: breakfast at from 8 to 9 o'clock; dinner at from 1 to 2, and supper at from 6 to 7, or at least two hours previous to retiring to rest, are all that are ever needed with substantial Vegetarian fare.

Wheaten bread is certainly the most important article of diet, and stands truly, in Vegetarian habits, as "the staff of life;" that which is made of meal, containing the bran, as well as the fine flour, being unquestionably the best adapted for the human constitution. No one should consider he is giving the Vegetarian system the fairest trial, whilst he continues the exclusive use of baker's white bread, frequently, though not necessarily, adulterated as it is by alum and other injurious substances, instead of using altogether, or in part, in accordance with peculiarities of constitution to be considered, pure, home-made, brown, wheatmeal bread. But where home-made bread cannot be secured, the brown meal-bread, or digestive biscuits of the bakers, being less liable to adulteration than the bread made of refined flour should, as much as possible, be made use of. Much of the indigestion and constipation which now so lamentably afflict our population, would be removed, simply by taking brown bread instead of white. We would particularly refer our readers to the excellent instructions in bread making, page 229 of *Graham's Science of Human Life*, for further information on this important subject, where they will find the use of brown bread is strongly recommended on physiological grounds, and supported by numerous interesting facts and experiments.

With bread of this character for the foundation of his diet, the experimentalist should select his other articles of food with some regard to his previous dietetic habits, as well as those of his employment, whether active or sedentary. If accustomed to highly seasoned dishes of flesh-meat, sauces, condiments, &c., and to taking a moderate amount of exercise, and he should not feel sufficiently convinced of the importance of the simple diet prescribed in the physiological deductions of Mr. Sylvester Graham, in his excellent and admirable work already alluded to, he will find a moderate use of eggs, butter, milk, and cream, most agreeable to the state of his palate, and that of his moral courage to sustain the change of practice. The book of *Recipes of Vegetarian Diet*, part I, will afford him the necessary instructions for the use of these. The soups mentioned, whilst simple in preparation, are the most nutritious that can be prepared, whilst the omelets and fritters, composed chiefly of bread-crumbs, rice, eggs and herbs, are intended to be eaten with vegetables, and to take exactly the same place, in the arrangements of the table, which the flesh of animals formerly occupied. The vegetables can be selected, two or three kinds at a meal, from potatoes, parsnips, cauliflowers, French beans, cabbage, sea-kale, carrots, asparagus, artichokes, spinach, peas, beans, &c.; these being cooked in the best possible way. The same book contains recipes for puddings and moulds of farinaceous food, which, with pies or tarts, and fruits, according to the season, will readily supply the other accompaniments of a complete dinner.

For the particulars in relation to the provision for each meal, and the mode of preparing the dishes, we must refer to the book just mentioned.

If, however, it is the wish of our new convert to Vegetarian principles, to adopt more simple habits, either for the sake of still greater economy, or health, or both of these, especially if he be a working man, he will be perfectly safe in making, with one of the soups mentioned, as peas and barley, the bread above described, constitute the chief portion of his principal meal; whilst, where more is desired, his palate will, in a short time, find as much enjoyment in partaking of two or three kinds of well cooked vegetables, with boiled or moulded rice (page 21, *Recipes of Vegetarian Diet*, part I), as it could on more savoury fare. Sago, tapioca or pearl barley, prepared in a similar way to the moulded rice, will make an agreeable after dish, with either ripe, dried, or preserved fruit; and oatmeal porridge, with milk and bread, though accompanied by any of the above mentioned lighter articles and fruit, would best serve as the basis of his morning and evening meal. Fruit pies or puddings made with plain pastry of wheatmeal, lightened with baking powder, and if preferred, a small quantity of butter or cream, will be found wholesome and agreeable to the palate. Good ripe fruit in the summer, and either preserved or dried fruit in the winter, should be provided in abundance on every Vegetarian table, and form part of the meal to be eaten, rather than a dessert. For the sedentary, this latter description of Vegetarian Diet, taken, of course, in smaller quantities, and with less variety, will be found most conducive to health, strength, and enjoyment. More complete and particular instructions in this description of diet will be found in *Recipes of Vegetarian Diet*, part II, which will shortly be published.

Thus have we given a brief and general description of the principle, theory, and practice of Vegetarianism, constituting a miniature of what will be presented on a larger scale, and in more particular detail, in the succeeding numbers of our work. We feel assured, that a consistent adherence to this practice will lead on gradually to a fuller and more complete knowledge of the theory and principle which it involves, and that living in other respects according to the dictates of truth, that health, strength, and vigour of body and mind will be secured, which render life indeed a blessing, and all its pursuits as many fountains of happiness, delightful serenity, and gratitude to heaven.

## SECOND ANNUAL MEETING OF THE VEGETARIAN SOCIETY.

## THE FESTIVAL.

On Thursday, July the 12th, 1849, the second anniversary of the establishment of the Vegetarian Society was celebrated by a festival of a very brilliant character, in the Town Hall, Manchester. At 4 o'clock, on the entrance of the guests, the scene presented was most enchanting: a long line of tables on a raised platform at the further side of the Hall, and nine others diverging therefrom, displayed a beautiful variety of flowers, in handsome vases, intermingling tastefully decorated savoury dishes, sweets, and fruits in rich profusion; the stewards, with the emblematical badge of an ear of wheat in a white satin rosette (representing the substantiality and purity of vegetarian diet), were seen actively engaged in providing seats for the respective guests, carefully placing together those most likely to contribute to each other's happiness; the choir was performing some lively airs; the light of heaven darted its bright rays to all parts of the beautiful hall, from the glass dome at the top of the building; the angels and cherubs which are represented in exquisite painting on the ceiling, floating in the clear blue sky, seemed to smile approvingly on the scene below; the arrangements indeed appeared to indicate a great and holy purpose, and to bear a close relation to that principle which is calculated to elevate and refine the feelings, and to prepare the mind for the enjoyment of those "more than earthly scenes," which poets and artists have always loved to describe and to pourtray, and which those who love and practise truth must ultimately realize.

Some idea of the nature of the provision will be learned from the following Bill of Fare.

SAVOURY DISHES:—Savoury Pies, Mushroom Pies, Savoury Fritters, Bread and Parsley Fritters, Rice Fritters, and Beet Root.

SWEETS:—Moulded Rice, Moulded Ground Rice, Moulded Sago, Moulded Barley, Blan-

Mange, Cheesecakes, and Custards.

FRUITS:—Pine Apples, Strawberries, Grapes, and Cherries.

BEVERAGES:—Tea, Coffee, Milk, and Water; with other accompaniments of the Tea-Table.

The following ladies formed the Committee of Management, and presided at their respective tables:—Mrs. Brotherton, Mrs. James Simpson, Mrs. Rostron, Mrs. Joseph Martin, Mrs. Harvey, Mrs. Milner, Miss Bury, Mrs. Hordern, Mrs. Foxcroft, Mrs. James Hordern, and Mrs. Kershaw.

At 5 o'clock, in the absence of JOSEPH BROTHERTON, Esq. M.P., JAMES SIMPSON, Esq., President of the Society, took the chair, and was supported on the right and on the left by the elder members of the Vegetarian Society, many of whom have abstained from the flesh of animals for upwards of 40 years, the following officers appointed for the occasion occupying their respective places:—

VICE PRESIDENTS: Isaac Pitman, Esq. (Bath), Joseph Gunn Palmer, Esq. (Birmingham), George Dornbusch, Esq. (London), L. Rostron, Esq., Charles Tysoe, Esq., Robert Milner, Esq., John Smith, Esq. (Malton), William Horsell, Esq. (London), W. Harvey, Esq., and Joseph Martin, Esq. (Liverpool).—CHIEF STEWARD:—Lawrence Rostron, Esq.—STEWARDS: Mr. H. S. Clubb (Colchester), Mr. Benn Pitman, Mr. Buckley, Mr. Turley (London), Mr. Hibberd (London), Mr. Chas. Tysoe, Mr. Joseph Hordern, Mr. E. T. Bennett (London), Mr. Edward Harvey, Mr. Sandeman (Accrington), Mr. W. H. Barnesley (Worcester), Mr. Henry Pitman, Mr. C. T. Harvey, Mr. Simpson Rostron, Mr. Joseph Bury, Mr. Mawson (Newcastle-on-Tyne), Mr. Thomas Hordern, Mr. Foxcroft, Mr. Joseph Hordern, and Mr. Joseph Mc. Farlane. There were also present, Miss Brotherton, Miss M'Intyre, Miss Williamson, Miss Hamerton (Rastrick), Miss Hind, Mrs. Bayley (Accrington), Mrs. B. Pitman, Miss Philbrick (Witham), Mrs. Broomhead, Mrs. Hudson (London), Mrs. Beales, Miss Jane Monks, Mrs. Strettles, Mrs. Peacock, Miss Hordern, Mrs. Osbaldiston (Bagueley Moor), Miss Peacock, Miss Collier, Mrs. Barrow, Miss Hussey, Mrs. Howarth, Mrs. David Ross, Mrs. David Morris, Miss Hunt, Mrs. Hurlstone (London), Mrs. Sandeman, Mrs. Crompton, Miss Scholefield; the Rev. W. Bruce (Edinburgh), Rev. J. Bayley (Accrington), Rev. J. H. Smithson, Rev. T. G. Lee, Rev. J. B. Strettles, Rev. John Crossley, Rev. F. Howarth, Rev. Mr. Carveth (Stockport), Rev. Mr. Weston, A.

Howarth, Esq., D. Morris, Esq., J. Scholefield, Esq., W. Morris, Esq., Benn Pitman, Esq., C. T. Harvey, Esq., F.R.C.S., W. W. Scholefield, Esq., F.R.C.S., J. Birchall, Esq., David Winstanley, Esq. (Miles Platting), Mr. Johnson, Mr. John Mason, Mr. Wyth (Warrington), Mr. Wright (Bolton), Mr. Martin, Mr. Neesom (London), Mr. Taylor, Mr. Gaskill, Mr. Birkett, Mr. David Ross, &c., &c. About 340 members and friends were present during the evening. The proceedings were commenced by the

Rev. J. B. STRETTLES, who rose and said grace, as follows:—"Be pleased, O Lord, to vouchsafe thy blessing upon the provision that, without guilt incurring, has been made for us on the present occasion, and dispose us to partake of the same in temperance and in wisdom, that we may best promote our health and strength, with the view of being useful to our fellow-beings and serviceable and acceptable unto thee. Amen."

The happy recognition of distant friends; the exhilarating character of the repast; the ardent enthusiasm which beamed from every countenance, and above all, the consciousness of having met to serve merciful and benevolent principles, seemed to combine with the beauty of the scene to render complete the joy which gladdened every heart, and which appeared to raise the occasion far above the festivities of the past or present, where such principles are wanting, and by which they are indeed generally violated. At the conclusion of the feast,

The Rev. J. B. STRETTLES returned thanks in the following words:—"Accept, O Lord, our sincere and grateful thanks for these and all thy mercies from time to time so liberally bestowed upon us, and dispose us ever to be satisfied with the bountiful provision thou hast made for us in nature; and to leave all living creatures to enjoy, unmolested, the existence thou hast given them, and the humble pleasures, the sportive gambols, and innocent delights, of which their nature is susceptible. Amen."

At half-past six o'clock,

The CHAIRMAN rose and said: "Ladies and gentlemen, I have very great pleasure in calling upon you all to fill your glasses: to fill them with a beverage which never does harm, and which is, therefore, the better adapted to be drunk to the health of her Majesty. I do so with much pleasure, not only because there are many here who are total abstainers from intoxicating drinks, but because all Vegetarians are total abstainers from these as well as from the flesh of animals. (Loud applause.)

SENTIMENT.—The health of her most gracious Majesty.

AIR.—"God save the Queen."

### THE MEETING.

The CHAIRMAN, on rising, was greeted with enthusiastic applause. He stood before them as president of that numerous meeting under considerable disadvantage. Up to that day, it had been expected that their excellent and long-tried vegetarian friend, Mr. Brotherton, M.P. for Salford, (loud applause,) would have presided; it happened, however, and he regretted it especially, that circumstances of a very urgent nature had prevented his being present that evening. Mr. Brotherton had desired him to present his kind regards to the meeting, and to express his regret that he was unavoidably prevented taking part in their proceedings. Under those circumstances he solicited the indulgence of the meeting. Happily there was something in the advocacy of truths in relation to the vegetarian practice, which could give words to those who otherwise would be silent. That practice involved a philanthropy of conduct, which alone enabled him to stand before them with any degree of confidence. All who had not reasoned upon their daily habits, would necessarily consider it exceedingly strange that a society should have been originated for discountenancing the use of the flesh of animals as food; but that society had been originated, and its principles propagated with the object of benefiting their fellow men, and rendering the world happier. (Applause.) All customs pre-supposed some basis of reason; but he would contend that the positions that were understood to support the eating of the flesh of animals, were eminently fallacious. It was stated, first, that man possessed canine teeth, which indicated that he was designed to consume the flesh of animals as part of his diet. Facts, and the opinions of naturalists, such as Cuvier, Linnæus, Monboddo, Daubenton, and many others, completely controverted that statement, inasmuch as if they made man naturally of carnivorous or mixed habits, they would have to make the horse and the camel still more carnivorous than he, the same teeth existing in each of those animals, and being longer than in man. Next, the internal structure, and cellulated colon of man, resembling those of the herbivora, declared that he should not subsist upon the flesh of animals. Baron Cuvier had said: "Fruits, roots and the succulent parts of vegetables, appear to be the natural food of man; and *his short canine teeth, not passing beyond the common line of the others*, would not permit him either to feed on herbage, or devour flesh, unless those aliments were previously prepared by the culinary processes." Linnæus, one of the most celebrated naturalists that ever lived, speaking of fruits, had said:

"This species of food is that which is most suitable to man: which is evinced by the series of quadrupeds; analogy; wild men; the structure of the mouth, of the stomach, and the hands." Lord Monboddo had remarked: "It appears to me that by nature, and in his original state, man is a frugivorous animal, and that he only becomes an animal of prey by acquired habits." Then it was said that flesh was more nutritive than vegetable food. Chemical analysis had proved that whilst the flesh of animals contained only 25 per cent of solid matter, various vegetable productions contained from 70 to 90 per cent. Besides that, it was found that whilst flesh supplied principally but one kind of nutriment, where three kinds were required, vegetable productions contained from 50 to 80 per cent of another ingredient, which flesh, except as to its portion of fat, did not contain at all, besides extra ashes for the bones. Then it was said that the nutriment of flesh was superior; but the researches of Liebig had incontestably established that all the elements of nutrition originated in the vegetable kingdom; (hear, hear,) so that in partaking of flesh, men had to take the very vegetable principles, through the bodies of animals, which they could have directly from the bosom of nature. "Grain, and other nutritious vegetables yield us," said Liebig, "not only in starch, sugar, and gum, the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life, but also in the form of vegetable fibrine, albumen and caseine, our blood, from which the other parts of our body are developed."—"These important products of vegetation, are especially abundant in the seeds of the different kinds of grain, and of peas, beans, and lentils, and in the roots and juices of what are commonly called vegetables. They exist, however, in all plants, without exception, and in every part of plants, in larger or smaller quantity." Again:—"Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, hardly differ, even in form; if these principles be wanting in the food, the nutrition of the animal is arrested; and when they are present, the graminivorous animal obtains in its food the very same principles on the presence of which the nutrition of the carnivora entirely depends." The next statement was very important to be remembered. "Vegetables produce in their organism the blood of all animals, for the carnivora in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter." Thus it was proved, that it was not necessary to go to the animal kingdom for the flesh, blood,

and bone of the human body, and if they did so, they must take it, in popular phrase, "second hand," whilst they could have it direct, by living upon vegetable productions. (Hear, hear.) It was commonly supposed, that the flesh of animals was more digestible than vegetable food. If, however, they consulted the tables bearing on that subject, by Dr. Beaumont, and took the average of everything he had put down as being digested in the stomach of St. Martin, they would find a difference of 22 minutes, 23 seconds, in favour of the digestibility of the vegetable productions. (Applause.) And then, it would be inquired, "what said experience?" To know the real bearing of facts in relation to vegetarian diet, it was necessary to resort to a practical appeal. He felt himself honoured in being surrounded on that occasion by many who had practised vegetarian diet for, at least, one half of a long life. On his right, and left, he had gentlemen who had practised vegetarian diet in strictness, for upwards of forty years. (Applause.) He would submit to that meeting that there must have been something very strong and decided in their convictions on that subject, if they could thus depart from the ordinary usages of society, and especially in times when men were much less considerate of the differences of habit they met with in those around them. (Hear, hear.) If they could see the octogenarian who had tried both sides of the question for forty years, they could but receive his evidence with some degree of respect. But it required only months, not years, to verify the goodness of that system. Lamartine, who had perhaps done more than any other individual could have done, to prevent bloodshed during the late French revolution, was trained in his younger years in strict accordance with the Vegetarian principle. There was, in the experience of all who had tried that principle, something which they never forgot, even if, like Lamartine, in the hurry of life, they might occasionally, or altogether set aside their previous training. Lamartine in his recent work, *Les Confidences*, had alluded to that; and the passage was well worthy of remark: "My mother," said he, "was convinced, and on this head I have retained her conviction, that to kill animals, in order to draw nourishment from their flesh and blood, is one of the most deplorable and shameful infirmities of the human constitution; that it is one of those curses pronounced upon man, whether by his fall at some unknown period, or by the hardening effects of his own perversity. She thought, and I think with her, that this hardening of the heart with regard to the gentlest animals, our companions, our aids, our brothers in

labour, and even affection here below, that these immolations, this appetite for blood, this sight of palpitating flesh, cause the brutalization, and render ferocious the instincts of the heart." (Applause.) As presenting one of the most important arguments for the Vegetarian system, he thought that the mind must be very much impressed with its importance, on looking at it merely in its economic points of view. If they looked into nature, they invariably found that all her order was simple and direct:

"In human works, tho' labour'd on with pain,  
A thousand movements scarce one purpose gain;  
In God's, one single can its end produce,  
And serves to second, too, some other use."

In contradistinction, however, to the order of nature, which kept up simplicity and directness of application throughout, they had there a system of obtaining nutriment from the flesh of animals, which was secondary and grossly expensive. Flesh contained 25 per cent. of solid matter, and the rest was water. When, therefore, they bought it at 7d. per lb. and he would give them all the bone, membrane and fat as part of it, and call the whole nutritive matter (which it obviously was not), they could not have 100 lbs. of nutriment from that kind of food without paying £11 13s. 4d. for it. Whilst, if they sought to take 100 lbs. of nutriment from beans, at 6s. 11d. per 100 lbs., they could do so at a cost of 8s. 1 $\frac{1}{4}$ d. (hear, hear) from peas, at 10s. 5d. per 100 lbs., they could do it for 12s. 4 $\frac{3}{4}$ d.; whilst, as he had shown, if they would have it from beef or mutton, they must pay £11 13s. 4d. (Hear, hear, and prolonged applause.) Those facts were proved by the chemical analysis to which he had referred, and they showed that that was a great question as applied to the masses of mankind. In a political point of view, it was highly important, since it was also proved, that the amount of land required to feed one man on flesh, would, even according to the present system of agriculture, feed fifteen on vegetable productions, and sixty on the improved culture of the land. (Hear, hear, and applause.) They could not look at those facts without being convinced that there might be much more in the Vegetarian system than its mere application to the ordinary habits of individuals. He had said nothing in relation to the miserable consequences induced on the physical system by the immense quantities of diseased meat passed off upon the public. A paper had just been placed in his hand, containing a return prepared by Inspector Taylor, which showed that a gross total of bad flesh-meat and fish, which had been detected in the markets in Manchester, amounted, in one year, to 22,339 lbs. But there was a moral

question attached to the principle, as well. The moral feelings of men who were partakers of flesh, were frequently offended, and that sensibility would rapidly increase, were its cause dwelt upon. Men did not reason upon their daily habits of life, or else they would start with concern, from many acts of which they were directly or indirectly the cause, in relation to the feeding and slaughtering of animals. Would they know the Vegetarian system in its moral aspects, he called on each one to practice it. (Loud applause.) Could he speak of charity, or judge of the gospel of Christ even, without a practical acquaintance therewith? They must "do truth," if they "would come to the light," and they might rest assured that the Vegetarian system, resting pre-eminently upon facts, must be tried before it could be fully understood. Let them look at it on economical grounds, as a benefit to the working classes, in enabling them to build up the human frame at the cheapest rate; as improving the health and physical constitution; making men happier in all their daily habits of life; and he would promise them, that though they entered upon it upon those grounds merely, they should see, as hundreds of others had seen, that it had its moral bearings as well; that the mind was elevated above those external views of it, and enabled to perceive that it was connected with high morality. It rose higher, it sank deeper, than all their other moral and philanthropic movements. It embraced all those; it was friendly to them; it loved them. They were a part of a system, but it had a broader basis, and was a whole system in itself. It was not merely mercy to mankind, but it was mercy to all suffering creation. (Hear, hear, and applause.) But it was asked by some, "did not Scripture sanction the use of flesh?" They knew well that they might partake of the flesh of animals as food, and that the Creator in his providence permitted them to commit moral enormities, even; they might choose the life of degradation if they pleased, and neglect the moral and spiritual practices in which the gospel was designed to conduct them. All that man had the *power* to do, and so he might partake of the flesh of animals as food. But, in the earliest page of all history, they found there was a dietary laid down for mankind, in which the flesh of animals formed no part; and that that system was carried out in the earliest ages of the world, when men were highest, happiest, and nearest to their Creator. They knew that since that time, man had fallen, and hence evil was permitted, and thus he might say, they had flesh diet *permitted*. The Jews were once permitted to put away their wives, and were told it was "for the hardness of

their hearts." The free will of man might make it necessary that the flesh of animals should be allowed, but if they would live as near the order of Creation as might be, they must adhere to the teachings of the system first established by the Creator himself; since the facts of scientific research, confirmed by experience, showed that what was good at Creation, was most reasonable in 1849. (Hear, hear, and applause.) If they would join, thus, the past and the future to that experience, they would perceive that the system tended to elevate man in the scale of being; and it therefore, was no matter of surprise that men should contend against custom, and adhere to their highest perceptions of truth, and come forward on occasions like that and seek to influence the reflective, and to get them to reflect upon that question, in order that they might understand it, improve their own habits of diet, and in time become supporters and advocates of that very system, which they might probably have questioned at first. (Applause.) Statistical returns were being made; and it was found that if men had entered upon that system as invalids, they had improved their health, and that if they had entered upon it in health, they had made well better. (Hear, hear.) The experience of Vegetarians, as shown by those returns, bore him out in the statement, that though entering it on external grounds, they had become sensibly aware that it related to moral and spiritual life; and thus they might see, since all truths were united, and centred in the great Creator, the source of all truth, the past proving the appointed order of man's food, whilst the teachings of Vegetarianism were confirmed by the knowledge and experience of the present, that the consumption of the flesh of animals as food, could only be maintained from the mistaken impressions which he had endeavoured to remove. (Prolonged applause.)

The SECRETARY then read the report of the proceedings of the society during the past year, which stated that the progressive number of members on the register was 463, 440 of whom composed the present members of the society; that a new and cheaper edition of *Smith's Fruits and Farinacea the Proper Food of Man* had just appeared; that *Graham's Science of Human Life* was also published in the form of a people's edition; that the *Vegetarian Advocate* had been greatly extended in circulation; and that various pamphlets and tracts had been extensively distributed, and much good had resulted from the extensive circulation of the report of the banquet held in July, 1848. Meetings had been held, and lectures delivered in London and many other places, with excellent results. Classes, under the supervision of the

local secretaries, had also been formed in several districts, for the study of Vegetarian truths, and soirées and meetings held, in connexion therewith, of a very encouraging character. Much of the success of the society, and the state of its funds, was owing to the private efforts of those members who honoured and respected the cause of benevolence, and served it with singleness of purpose. The report concluded by affirming that nothing could impede the progress of Vegetarian principles but want of information, and that it should be remembered, that society, in the main, was never ill-disposed to adopt improved habits of life, when once it was satisfied upon their reasonableness. Having facts for its basis, the Vegetarian system would be found more and more to command the attention and to affect the practice of men, making them wiser and happier, as the result of living in accordance with reason and the appointed order of creation. (Applause.)

JOHN SMITH, Esq., author of *Fruits and Farinacea the Proper Food of Man*, was received with loud applause. They had met that day to celebrate a truth involving the interests and happiness of man, and materially affecting him as a progressive being. The sentiment which he would submit for their consideration—was, "That the Vegetarian system claims the attentive consideration of society, as conducive to the physical, moral, and spiritual well-being of man." All truth was essentially allied to human happiness, and all error as essentially hostile to it; but no man, from the limited nature of his faculties, could be conversant with all truth. Man was first attracted to such considerations as appeared to him to have a most direct bearing upon his interests. Vegetarianism seemed to many too insignificant to require examination. "What did it signify," said they "whether we dine on beefsteaks or rice, provided our bodies are nourished, and our palates gratified?" (Laughter.) That would be a very proper observation, if they were to limit the inquiry simply to the production of the effects there mentioned, without reference to the consequences which resulted from their being produced in the most natural and best possible manner. But since it could be shown that the organization of man had been especially adapted for the digestion of fruit and farinaceous substances; that upon that diet man possessed sounder health, and was less liable to disease; that his development was more complete, and his organs better qualified for discharging their respective functions; that the mental powers were more active, the animal passions more controllable, the moral and social virtues more practicable, and, consequently, the pleasures arising therefrom of a

much higher and more satisfactory character; and that that diet was more consistent with universal benevolence, and more favourable to a long and healthy life; and that it was capable of supporting a much larger population upon the same extent of ground; he thought it could be clearly shown, that the question could no longer be considered one too insignificant for their inquiry, but one of the greatest importance, as affecting man in every relation of life. (Applause.) When a person first heard of the opinions, or, he would rather say, of the principles held by Vegetarians, objections would frequently crowd upon the mind, and make the subject appear almost ridiculous. But of all the objections raised, and difficulties suggested, he had not met with one which had tended in the least degree to invalidate the arguments upon which the practice of Vegetarianism was based. "Why were sheep, oxen, &c., created, if not for food?" was a question frequently asked. If those who put that question would first say for what purpose all other animals were created which man did not eat, then might Vegetarians reasonably be expected to state why those were created which man was accustomed to select for food. (Applause.) They would find the number of animals commonly made use of for food extremely limited, compared with the rest of animated nature, which man never thought of partaking of. It was the vanity of man which led him to suppose that all things were created purposely for his use. Many animals on the earth were decidedly destructive to him. Many made him their prey, and some of the minor creatures could not exist without making use of his living body for food. Since, therefore, he was necessary for their existence, it appeared as rational to suppose that he was created for them, as that those animals which he fed on, were brought into existence to supply him with food. How foolish, then, to suppose that, because he was able to make use of the herbivora food, they were especially created for that purpose, or that his throat was designed to become an open sepulchre, in which to deposit the mangled bodies of other animals. Pope, addressing man, had properly asked:—

"Is it for thee the lark ascends and sings?  
Joy tunes his voice, joy elevates his wings.  
Is it for thee the linnet pours his throat?  
Loves of his own, and raptures swell his note."

(Applause.) All animals were doubtless created for much higher purposes than to become the food of man. Each creature, however humble, was admirably constituted for enjoyment, and for contributing to the general happiness, and for the praise and glory of that great Being whose wisdom and goodness were so conspicuous in the harmony and beauty

which everywhere prevailed. It was treachery in man to foster and domesticate the inferior animals, and after securing their affections, cruelly to slaughter them and feed on their flesh. It had frequently been questioned, whether the land could be cultivated without keeping stock, and thus obtaining manure for enriching the land. Mr. Nesbitt, a well-known lecturer on agricultural chemistry, but not a Vegetarian, had shown that if green crops were ploughed into the land, heavier crops would be obtained than if those crops had been employed in fattening stock for the sake of their manure. Mr. Trumper, a practical farmer, had tried this upon an extensive scale, and the result was, that the following wheat crop was much larger where the crops had been ploughed in, than where the animal manure had been used instead. The wheat was from eight to ten inches higher, and was believed to yield about one quarter per acre more, and the succeeding crops of turnips, and also that of barley, following, were much larger in the former case than in the latter. There were numerous sources of manure which might be enumerated, and which were now almost entirely neglected. He did not believe, therefore, that there would be any difficulty whatever in cultivating the land, supposing that the whole population were to adopt the Vegetarian system, which he had no doubt would be the case, though many years might yet elapse. If Vegetarianism were a truth, that truth would in the end prevail, however its progress might be opposed at first. (Applause.) It was a great mistake to suppose, that the Vegetarian life was one of constant self-denial; he believed that every Vegetarian's experience was decidedly the reverse of that. He had practised the system thirteen years, and his health had been much better upon it; and the enjoyment of his food had been beyond what it was when living upon a more stimulating diet. (Applause.) Many said, what could we possibly find to live upon if we did not eat animal food? (Laughter.) The great difficulty with Vegetarians was, to know how to select their food; they had so many things, they scarcely knew what to choose; and the great danger was, of their taking too much. He had found it so himself; but, if a man did transgress with regard to quantity upon vegetable diet, it was only productive of a small evil, compared with that which a similar transgression on animal or mixed diet produced. As to enjoyment, he was quite sure every Vegetarian would bear him out in the statement, that it was far beyond what could be had from the use of the flesh of animals. (Hear, hear.) Rather than dwell longer on those objections, he would urge all those who

doubted the correctness of the Vegetarian system, to study the positive evidence of the great superiority of a fruit and farinaceous diet, over an animal or mixed diet. The knowledge of a few well-defined and well-established physiological laws, would impart greater confidence in Vegetarian habits than any inferences which could be drawn from individual experience. If man would adhere to the fixed laws of his nature, depend upon it he would be right in the end, because all laws or principles were but the visible manifestations of the will of God. Their prayer should be, "Teach me thy way, O Lord, and I will walk in thy truth." When they had clearly ascertained any law of the vital economy, it was their interest, as well as their duty to obey it, because all law should be understood as an expression of the will of God, and he believed there was no law, physical, mental, moral, or spiritual, the observance of which was not attended with reward. (Applause.) It was not enough for them to see and believe the truth; they must love and obey it. Happiness was not promised to mere knowledge, but to obedience. "If ye know these things, happy are ye if ye do them." They must not refuse allegiance to any practical truth, they must act up to what they knew to be truth, for "light is sown for the righteous," and "he that will do his will shall know of the doctrine, whether it be of God." He would relate an anecdote which would show how unnecessary it was to delay embracing a practical truth till they could answer all objections. When advocating that system in a social party, some years ago, previous to the discovery of many extraordinary facts of chemistry bearing upon it, all his auditors seemed very much impressed with the subject, with the exception of a medical gentleman, who said it was impossible for man to subsist upon vegetable diet, (laughter,) because the flesh of animals contained nitrogen, of which vegetables were nearly destitute, and that nitrogen was necessary for the support of the human body. That was the opinion of chemists of that day. He inquired of his opponent if he were quite certain that the flesh of animals used for food contained as much nitrogen as was requisite for man; he replied undoubtedly that was the case, for chemists had found by careful analysis that the same amount of nitrogen existed in the flesh of the herbivora as in that of man. He then said to him, as he admitted that the flesh of oxen and sheep contained as much nitrogen as that of man, would he be kind enough to inform him how they obtained it from grass and herbs, and then he would tell him how man appropriated it when he confined himself to a fruit and farinaceous diet? If

cattle derived nitrogen from their food, then chemists were in error when they said that vegetables did not contain it; if they derived it from some other source, as the atmosphere, that boundless reservoir was equally ready for the supply of man. (Loud applause.) It was admitted by the company present, that though he did not untie the gordian knot, he had successfully cut it, and even his antagonist admitted the correctness of his inferences. Very recent discoveries had shown not only that all vegetables contained nitrogen in variable quantities, but there were also other sources of nitrogen when food was deficient of it. Its presence, therefore, in greater or less abundance in different articles of food, was not a correct measure of their nutritive value, as some had supposed. That anecdote showed that apparently great difficulties should not deter them from trusting to principles, provided their truth were established by positive evidence. Some years ago a friend of his was suffering from a severe and long attack of indigestion. He had become extremely emaciated, and was in danger of becoming a confirmed hypochondriac. He had carefully examined the arguments in favour of a fruit and farinaceous diet, and was quite convinced that it was the very best food for people in health, "but," he said, "he was so extremely thin and weak, that nothing but strong and substantial food could prevent his immediately sinking into the grave." He asked him: "If he had a weak limb, would he employ it in strong work, or would he seek to strengthen it by gentle exercise?" He admitted that the latter would be the most judicious course. "Why, then, did he give his weak stomach and digestive organs such strong food to digest, which might stimulate them for the time, but which must eventually destroy their little remaining energy?" He advised him to take a light, nutritious, vegetable diet, which he did; and in less than one month, he could walk with as much ease, and possessed as sound health, as he had ever previously enjoyed. Mr. Smith concluded by earnestly recommending the sentiment he had had the honour to propose, to the serious consideration of their leisure and private hours, and sat down amidst enthusiastic applause.

Mr. THOMAS TAYLOR said, if any one in that room could speak to the truth of what had been advanced by Mr. Smith, it was himself. He was sure that the adoption of a Vegetarian diet had been of great service to his physical, intellectual and moral powers, as well as to his spiritual state. (Applause.) He had found himself vastly more independent, and able to overcome the difficulties of life with far greater ease than he possibly

could have done by indulging in the ordinary stimulants of food and drink, which tended so much to irritate and render restless the human constitution. He would call upon the young, particularly, to adopt the system, because they would find it conducive to their success in this life, and their preparation for the next. (Applause.) He had great pleasure in supporting the sentiment proposed by Mr. Smith.

ISAAC PITMAN, Esq., of Bath, the well-known author and inventor of the Phonetic System, rose to move:—"That health, endurance, and longevity, are promoted by the practice of Vegetarian diet." He could support that sentiment by the facts of science, as well as by those of experience. He would, however, confine himself to the latter course. He abandoned the use of the flesh of animals eleven years ago. He was then struck by the marked mental superiority of those who confined their food to the simple productions of the earth, and particularly their aptitude to perceive and adopt truth. (Hear, hear.) He said to himself, there certainly were no peculiar advantages in the slaughter of animals for food considered in itself, and if the purposes of eating could be as well answered by confining himself to the fruits of the earth, he could see many advantages that would follow such a practice, particularly with regard to cleanliness, humanity, and economy. He tried the system, and the experiment turned out a very successful one. He would refer to an incident which happened at that time, which helped on his resolve to adopt the Vegetarian system. They kept a few fowls; the boy who fed them had formed an attachment to one. It was his pet. The boy at last received orders to kill it. He refused, his better feelings revolting at the act, although he had killed many others. To show him that nothing should be allowed to interfere with his duty, he (Mr. Pitman) ordered him to hold the bird to the block, whilst he chopped its head off. The writhing and fluttering of the poor creature made his own heart writhe, flesh-eater as he was. This circumstance strengthened his determination to try a plan of life which would render such scenes unnecessary. He kept to that determination, and from that time to the present, he had not known a single day's general illness. (Applause.) Before he commenced that practice he had frequent symptoms of dyspepsia. Those symptoms disappeared on the change of diet, and he had felt nothing of the kind since. (Hear, hear.) Though he was not very strongly built, he thought he should be a match for any man of his weight and habits of life who was accustomed to eating flesh. For the last eleven years he had only had

one week's relaxation throughout the year, nor above one or two hours' relaxation in a week from desk labours that had continued from six o'clock in the morning until ten at night. The factory operatives very properly reckoned twelve hours a-day a long day's work, but he made fourteen or fifteen, and frequently sixteen, and was never out of order, except an occasional headache, which any one might be led to expect; and that passed off during sleep. Those labours would soon wear out a person living in the ordinary style. If eating flesh were discontinued, those two blackest spots upon the face of the country, Smithfield and Billingsgate, would be removed. (Applause.) No man could convey to another the sensations of his own feelings. When his labours were for a time suspended, and the mind able to turn upon itself, on going out for a short time to take a walk, he felt as if every fibre of his being were alive, possessing consciousness of life, and its little lips were perpetually uttering praises to the great Creator, who had made man for the sole end that he might be happy in the observance of Divine laws. (Applause.) There was an intimate connection between the low sensuality of the working-classes, and their ignorance of reading and writing. They would always eat flesh, when they could get it, until they were instructed as to the deleterious effects of such a course of life; and how, he would ask, were they to be instructed, if they could not read? At the present time it had been asserted, on government authority, that there were five millions of the population unable to read! The introduction of a simple mode of learning to read, such as the Phonetic system presented, which would effect the object in from twenty to thirty hours, would put them in a position to understand all that had been written on that important subject; and when they understood the matter, those of them who loved truth and acknowledged it as the standard of duty, and did not make themselves alone a law unto themselves, would become supporters of the Vegetarian system. (Loud cheers.)

MR. WRIGHT, of Bolton, said he was well aware, however true and beneficial the sentiment he was called to support might be to those who stood most in need of the benefits of Vegetarian habits, that all were not prepared to embrace its arguments, and, therefore, he should present none upon the subject, but merely state that he was in the condition of the man who, when asked by the magistrates if he were worth £50, on presenting himself as bail for a friend, had replied that he had got the sum in his pocket. (Laughter.) Argument was not needed to maintain the

truth of the sentiment, inasmuch as he had the goods described upon him. (Loud laughter, and cheers.) Not only had he realised what was described, but if considered deficient in himself, he had others on his right and left who could more than suffice for the assurance to be given. (Applause.) He well remembered the second Monday in July, as the day on which he had completed his fortieth year of Vegetarian life. He had not been dissuaded from his practice, because he had adopted a principle which established the first part of the sentiment in regard to health. Through life he had followed whatever seemed to harmonise with the appointments of God, without for a moment stopping to inquire respecting health, ever feeling that he dared trust God to supply all that he needed, (applause,) whether as regarded health, endurance, or length of life. And thus he stood there a practical Vegetarian, without ever once in his long life having doubted the soundness of his principles, either for time or eternity. He was then in his 74th year, and saw his wife there, who, like himself, had been forty years a Teetotaler and Vegetarian; (applause,) and he might add, that during that period she had never known but one week of illness, (applause,) and that he had himself had far better health as a Vegetarian, than he ever had upon the mixed diet. His three sons, present on that occasion, were born Vegetarians, and like their esteemed president, had never known any other diet. (Hear, hear.) He called attention to the white heads near the Chairman, and cited those as facts in Vegetarian practice, which none could deny, and would venture to assert that the hair of his friends was bleached by experience, and not for the purpose of being exhibited there. (Laughter and cheers.) A medical man, who enjoyed his joke, had said, that his (Mr. Wright's) appearance bespoke his being a Vegetarian, and asked him if doctors did not know best about diet. He had said that they *ought*, but the misfortune was, that they *did not*; (hear, hear,) and, that as to appearance, he claimed to be the best-looking man of the two. (Laughter and cheers.)

WILLIAM HORSELL, Esq., Secretary of the Society, begged to present the sentiment:—“That disease is less frequent, and more readily eradicated from the system, when the diet is Vegetarian.” He said that the sentiment given utterance to long ago, “As iron sharpeneth iron, so doth the countenance of man his friend,” had been fully borne out during the last speech, where the countenance of every one had been sharpened, by that of their excellent and vigorous friend of 74, who had so incontestably supported the previous sentiment. If the countenances around

him were an index of the mind, it certainly could never be said that Vegetarian diet produced melancholy; and certainly, there was in the fact of the increased cheerfulness experienced, as consequent upon the change to Vegetarian habits, one argument in favour of the position claimed, that disease was less frequent. The previous speech of their friend, had supplied them with one important fact, also, to bear out his opinion, only one week's sickness having been experienced by the lady alluded to, during her forty years' Vegetarian practice. (Hear, hear.) His excellent friend of 82, on the right of the Chairman, could scarce call to mind when anything ailed him; (cheers,) and certainly he had never had one illness in that period of his long abstinence from flesh and intoxicating drinks. (Hear, hear.) Such might also be said of others near him, who, if ever subject to illness at all, had to count far less in their experience, since they had adopted those improved habits. His own was a case in point. Whilst following the mixed diet, he had generally its frequent accompaniment, the pills or the draught, to take as well; (laughter,) but was happy to say, that he had known none of those since he had become a Vegetarian, and practically acquainted with the virtues of the application of water to the skin. That disease was more readily eradicated from the system, if entertained, his own knowledge enabled him to state to the meeting, as well as that that could be done on the authority of the experience of those medical men who had tended the children of Vegetarians, or adults who had come under their care. Did time permit, it would be easy to cite cases of that nature, but he would only mention one. A gentleman had called upon him a few days previously, and in mentioning that the scarletina had raged in his neighbourhood, and carried off numbers of children, stated that it had, in visiting his own family, merely produced something little less inconsiderable than a common cold. The cholera was a striking instance of that position, and whether facts in relation to that disease were referred to the cases in this country or in America, the result was the same. It had been stated in the public papers, that the use of vegetable food was likely to produce attacks of the cholera; but it was found in New York, in 1832, when the cholera raged there in all its fury, that although there were several thousand Vegetarians, many of whom were humanely engaged in ministering to the sick, not one fatal instance had occurred amongst them. (Cheers.) The same was the case with the Vegetarians there, in Manchester and Salford, well known

to many present. (Hear, hear, and cheers.) If the habits were correct, and in accordance with the principles of Vegetarianism, there was nothing to fear from cholera; and although all might not escape its attacks, he was assured that all such attacks could not be entertained by the system, as was ordinarily the case, the healthfulness of their habits enabling such persons to shake off the foe, and again to go on their way rejoicing. (Hear, hear.) There was a principle of the heart, that told them that they were right, and such as, ever reverberating to the true spirit of kindness, would lead to the adoption of their principle, notwithstanding the prejudices which resulted from the false opinions and customs that surrounded them. (Applause.) In their advocacy of truth they had but to blend energy with kindness, and thus they could not fail of success, because the principles they sought to apply, were based on the rock of truth. (Cheers.) He had, therefore, great pleasure in presenting the sentiment he had read to the meeting, trusting that it would be duly considered, and that the principles would be submitted to the test of experience, by many there, before they met to celebrate another anniversary. (Loud applause.)

Mr. TURLEY, of London, supported the sentiment by a statement of his personal experience.

Mr. J. S. HIBBERD, of London, proposed,—"That the present conclusions of science, combined with the experience of Vegetarians, enjoin abstinence from the flesh of animals as food, and proclaim that the food appointed by the Creator is still the most natural and best." He based his convictions of the truth of that sentiment on a careful examination of scientific facts, and on his own individual experience, and supported the sentiment by a speech of great length and eloquence.

Mr. BENN PITMAN was received with great applause. In supporting the sentiment just advanced, he said, there seemed to him to exist in society the strangest misapprehension respecting the effects of Vegetarian habits on the physical and mental constitution. It was quite unusual to meet with any who did not consider that stimulating and exciting meats and drinks, such as fermented drinks, flesh meats, rich foods, and hot drinks, with tobacco, were not only harmless, but conducive to health and happy existence. Those, however, who had directed their attention to the subject, and could add experience to reason, knew well that such meats and drinks were not only unnecessary but hurtful. Little argument was required to prove that the system suffered from prostration, sooner or later, as the result of the unnatural excitement of stimulants, telling fearfully on the system

in the course of years. Those who abstained from such stimulants not only perceived the reasonableness of their habits, but were rewarded by an amount of health and physical and mental enjoyment, that never could fall to the lot of those who adopted contrary habits. (Hear, hear.) He felt assured that disregard of those considerations perilled both the mortal and immortal natures of man. (Cheers.) Most people consulted, not reason, but taste, in the choice of food; and taste being perverted by a blind adherence to custom, an amount of physical, and thence of mental suffering, was entailed upon themselves and upon their children, that was fearful to contemplate. Reason had convinced him, that at least four-fifths of the meats and drinks, ordinarily consumed, were not only unnecessary, but injurious. (Hear, hear.) Believing as he did that the Vegetarian principle was intimately connected with the best interests of the human family, he had felt it his duty, as well as his pleasure, to bring the subject before hundreds in that city with whom he had been brought into contact, and whose minds had been fitted impartially to entertain the subject. He had addressed a large meeting in the Mather-street Temperance Hall, during the Whitsuntide holidays, when, instead of confining his attention to abstinence from the grossest kinds of stimulants, supplied by intoxicating drinks, he had advocated entire abstinence from all stimulating foods and drinks whatever, as being most conducive to health, and man's present and eternal happiness; and he was happy to say that his labours had been productive of the most gratifying results. (Loud cheers.)

The CHAIRMAN here rose and stated, that a card had just been handed to him, which stated that: "Influenced by the arguments and facts produced that evening by the speakers, seven persons present, all total abstainers from intoxicating drinks, of some standing, had pledged themselves to try the experiment of total abstinence from animal food for seven weeks, with a view to their adopting the principles, in conjunction with the blessings of abstinence from strong drinks." (Applause.)

Mr. BORMOND, a temperance advocate, said he should but express his feeling on the sentiment he begged to present to the meeting:—"That peace to the individual and charity to mankind are the results of the practical carrying out of the Vegetarian system." He could not withhold a few words expressive of his own history in Vegetarian diet. It was five years since he had first commenced the practice of abstinence from flesh, and whilst he had, during all that time, held the principle inviolate, excepting

in two or three instances, before making his declaration on joining the society, he begged to state, that in those few departures from the principle of his now confirmed life, he had always felt disrobed of a great amount of moral power, of which he was previously conscious, feeling his physical condition even affected at the same time. He congratulated himself on having made that public declaration, and identified himself with that benevolent movement; and would beg to state something more of his individual experience, and that of his family. He had nine children, which he could compare with any nine children whatever, for symmetry of form and health of body. He had related that to some acquaintances who knew his principles, on his way to that meeting, and had been reminded of the reply of the French gentleman, whilst holding a dispute with another, who had said, "the facts go against you, sir," and was met by the reply, "very good; so much the worse for the facts;" (laughter,) since those acquaintances seemed to consider that such facts as those of health secured by Vegetarian diet, could be set aside. He ventured to observe, that they who were labouring for the improvement of the human character, had more power to act upon the mind and character of others, whilst free from carnivorous indulgences. He himself had, during the year, endured an amount of physical and mental exertion, that would stagger those who ranked themselves amongst "wine-bibbers and riotous eaters of flesh." He believed the time would come, when men would no more think of eating the flesh of beings highly formed with all the sensibilities of life, than they now thought of eating their fellow-men. He therefore responded heartily to the sentiment put into his hands. (Applause.)

Mr. N:ESOM, of London, could not refrain from expressing the pleasure he felt on that occasion, as it gave him the opportunity to inquire what they had done, during the past year, to promote that state of existence so beautifully set forth in the sentiment he had been invited to support. His humble efforts in that direction had been more successful than he had anticipated. A medical friend of his, eminent in the profession, and of a truly benevolent disposition, had recently adopted the practice, much to his personal advantage, and was now engaged in recommending the adoption of the system to all his friends, without reserve. (Hear, hear.) If the medical profession generally, would but act honestly to their convictions, they would do good service to the cause of truth and humanity. He could not refrain from offering a word or two to those who had been foremost in the Peace movement, the Society

of Friends. They might rest assured that their work would never be complete, until the carnivorous passions of men were subdued by the mild and peaceful principles of the Vegetarian system. Joseph Sturge, that excellent champion of moral reform, had said, he held the life of a human being so sacred, that he would not preserve his own at the expense of that of his fellow man. He could not understand, unless from ignorance of the Vegetarian principle, how a man of such humane feelings could reconcile the taking life by proxy from any sentient being, and eating parts of its mangled body, whilst the earth abounded with a supply of all things needful for human food. He would implore mothers to withhold from their children, everything that could tend to unfit them for blessing the world. A Vegetarian could never become a soldier. The Vegetarians and Teetotalers had nothing to do with the sixty millions spent yearly in intoxicating drinks, (as stated by Mr. Brotherton in the House of Commons,) nor with the one million spent for tobacco. He had great pleasure in supporting the sentiment. (Applause.)

The CHAIRMAN, on rising to close the meeting, said:—He felt assured that the matter which had been presented and listened to with so much interest by all present, would not have been said in vain. Their proceedings were at an end, and he begged to express the satisfaction he derived from having had the honour of presiding on that occasion. He trusted, that the subject treated of that evening, would lead to useful results in various ways; and that it would induce much reflection, and that a practical appeal to the benefits of the system advocated, would follow, and be attended with the happiest consequences. (Applause.)

JOHN SMITH, Esq. then moved, "That the thanks of this meeting be presented to the ladies, who have rendered their valuable services on this occasion; and to the Chairman, for the excellent manner in which he has conducted this meeting."

LAWRENCE ROSTON, Esq., seconded the motion, which was carried with great enthusiasm.

The CHAIRMAN, on the part of the ladies and himself begged to state, that there had been as much happiness, he felt assured, in contributing to the provisions for that meeting, as there possibly could have been in partaking of them. No thanks were needed, but all were happy indeed to have ministered in any degree to the service of a truthful and highly important principle. (Applause.)

The meeting then separated, at about half-past ten o'clock, having occupied five hours and a half.

## THE DAWN

Of all the interesting and varied operations in nature, perhaps there are none more fraught with interest and instruction, than those of light and heat. Some part of this revolving globe is continually exposing its rugged or even surface to the benignant influence of the sun's rays. The *first* perception of "ever glorious light," "the early dawn," is ever and anon taking place at some part of this huge ball of earth; and that magnificent object which can be but faintly described, the "rising sun," is ever to be seen by some portion of the earth's busy inhabitants, shedding on every susceptible object its more than golden lustre; and whilst it is reflecting its glorious image in the atmospheres of globes and worlds, it is to be seen in the dew drop as it sparkles in the opening flower. Faint, and almost imperceptible, are the first glimmerings of twilight, scarcely to be distinguished from that of the luminaries of the night; and yet they go on brightening, strengthening, expanding, from one degree of intensity to a greater, till the object from whence "this scene mysterious" proceeds, comes at last into view; but even then, brilliant as are his rays, they seem almost powerless; the eye can yet rest upon the sun without sensations of pain; but the light goes on increasing in power and brilliancy; all nature awakes into life, activity, and joy; the lark is first in his song of gratitude, which begins even before the owl and the bat have left their dark pursuits; the birds of less pretension chirp and flutter their wings as the light and warmth reach their happy hiding places; all the tribe of animals follow in their turn, and respond to the resistless call of light and duty; the flowers open their downy petals, and expose a richness of colour, and emit a fragrance, speaking in the silent eloquence of beauty and affection their tales of unconscious charms; whilst men of elevated minds, in various degrees of perception and appreciation, behold with expanding, glowing hearts, this enchanting scene; and, in addition to the music of birds, the activity of animals, and the ennobling "sentiment of flowers," can read the moral lesson, that these things are a beautiful image of the "world within." The simplest object is sufficient to teach much of the philosophy of life: the particles that formed the dew-drop, by being submitted to the operation of the sun's rays, had been raised, in a distilling vapour, from the earth, but had yet to assume a more humble form, and by the cooling influence of night, to become condensed into a little globe, so clear, as to reflect a beautiful image of the most exalted object in nature. Thus man, by submitting to the refining influence of the love and light

## OF TRUTH.

of truth, may become raised above the earthly state, which may at first produce an elation of mind which is commonly mistaken for true elevation; but the night of temptation which succeeds, serves to cool and condense his mind, and fit it for becoming, although a more humble, a more faithful reflex of the Sun of Heaven. The dawn of light and truth on the mind is ever going on, so long as like the earth man continues to turn towards its wondrous source. By the persevering revolution and activity of his mind, every domain of thought receives in its turn its share of illumination. How faint and dubious are the first perceptions of truth on those parts of his mental earth which have yet to see the "glorious dawn," they may appear to him but as the last glimmerings of "moon-light, soon to pass away," but they grow stronger as his mental day advances; his soaring thought mounts with his songs above the clouds of his earthly state, and catches the first glimpses of the light of truth, even before the sensual principles, the "owls and bats of his mind," have ceased their search for prey; that thought and high perception may again sink to the earth; again be immersed in the mist and clouds of sensual life, but, at last, "all powerful truth" forces conviction on the mind, by appearing to him, even in his earthly state; the clouds which kept him in doubt are passing away, and his first impressions of the glorious object of his more exalted thought, become gradually more and more confirmed; he looks it full in the face, for he has yet to learn its all-subduing power; it goes on increasing in strength and effulgence, tinging all his thoughts and feelings with a new and a deeper, perhaps a golden hue; his thoughts of "less pretension" gain an activity, a life, a joy, which the night in which they had been immersed could not impart; his best affections, like the lambs of Bloonfield's Spring,

"impetuous, ardent, strong,"

find new objects in every scene on which to

"bound along,

Down the slope, then up the hillock climb,

Where every molehill is a bed of thyme;"

the flowers of genius open their modest petals to this "Dawn of Truth," and tell their silent tales of unconscious charms, of beauty and fragrance, to the active and industrious, who like the honey bees, seek with diligence, the sweets of virtue which the soul, thus raised and expanded, is ever ready to impart.

And have not the first perceptions of truth on various subjects, been of this gradual character? When Galileo declared that the sun was fixed, that the earth revolved on its own axis; "moonshine," said the wise and learned of the earth; and Galileo was seized

and imprisoned. But his dungeon, however dark, did not obscure his mental vision ; the earth " still moved" to him, though it stood still to all the rest of the world. From this conviction of the motion of the earth, Columbus believed in the existence of, and discovered the American continent. Columbus's theory of a western continent was treated as " moonshine" for many years by the Courts to which he divulged it; but when his discovery was announced, it assumed the form of an established truth. Dr. Harvey declared that the blood circulated through the veins ; " moonshine," was the cry of all his medical brethren; and Harvey was laughed at, and satirized; lost his practice, and was disowned by his profession. But still the truth was triumphant. Even Sir Walter Scott, with his stupendous brain, is said to have pronounced the scheme of lighting towns by gas as so fanatical, as to propose sending the schemer to a *lunatic asylum*. Thomas Grey who first proposed to travel from one town to another by means of a railway, was subject to a like condemnation. Brindley's proposal to construct an aqueduct across the Irwell, was considered another scheme of madness and *lunacy*; but it was executed, and still stands a monument of skill and ingenuity. The first steam-ship before being launched, was called the "*Fulton Folly*," on being cast upon the water, however, it sailed from New York to Albany; but even then " it was doubted if it could be done again, whether it would ever be made of any value." The electric telegraph had the same, if not greater doubts of its success to contend with. Every ray of light first cast upon dark places meets this cold reception in the scientific world, and the moral world is not exempt from similar features of moral darkness. The Temperance principle has had the same verdicts of *lunacy* passed upon it; the sanatory principle; the peace principle, and all other moral illuminations come in for their turn of obscure and partial perceptions; and if the Vegetarian principle had not, in a similar way, clouds to break through, it would be contrary to the order of nature, and all our notions of the mental development and progress of society. So far from lamenting this state of things, we regard it as one of the wise ordinations of the Creator. If the full power of the sun's rays were felt at first, they would destroy the power of vision; just so with the mind : if the full glare of the perception and conviction of truth were received at once, it would cause mental blindness ; the moral stamina being insufficient to withstand its power; but modified by the atmosphere of its own condition, the mind is enabled gradually to receive, appreciate, love, and practice truth.

But though, in looking back on the past,

we see so much of the difficulty which truth has had in reaching certain subjects, and throwing its halo around certain objects, we may congratulate all who are engaged in the important work of making way for its reception, that every victory it has achieved, every mist it has dispelled, has prepared for greater and more extensive triumphs. The moral atmosphere has been cleared and purified by the Temperance, Peace, and other movements ; many of the elements of contention and strife are thus removed, and light can be shed on other subjects without exposing its promoters to persecution and scorn. We have, therefore, great cause for thankfulness that we live in a period when freedom of thought and action is so much enjoyed ; when we can expound hitherto-neglected principles with a certainty of reception, which the promulgators of other principles did not at first possess.

Combining, then, the experience of the past, the light of the present, and the hopeful views of the future, let us be encouraged continually to persevere, as unceasingly as the diurnal motion of the earth, to present to the light of truth all our thoughts, words, and actions, and more particularly, in the present instance, those which relate to human food. These form a portion of the " mental earth" which has yet to be illuminated. With a vast majority of our fellow creatures this part of their minds is in utter darkness ; it is not because light does not exist, but because it has not yet dawned upon them. To such we would say, pass not this subject by, as unworthy a deeper thought. It may appear faint and glimmering now ; in the sincerity of your conscience you may not be able to perceive that it has much relation to that bright and happy day of moral excellence, Christian charity, and universal love, for which we are all hoping and striving ; but if you perceive in perusing the following pages its first ray of light and conviction, allow it gradually to dispel the prejudice of custom and habit ; learn from the early activity of the birds, to let this be the signal for your active co-operation ; remember that if like owls and bats we sit and mope when the light appears, we shall never enjoy its blessings, whilst in proportion as we *obey* the summons of conscience, and follow its dictates, our joy will increase in like proportion ; our perception and appreciation of this, as of all truth, will increase with our faithfulness to it, and it is by seeing, understanding, and obeying it, that we become the happy instruments of its propagation in the world, just as the atmosphere, when, in obedience to the " king of day," is gradually cleared of mists and clouds, becomes the translucent medium of imparting light and heat to a joyful world.

## THE VEGETARIAN PRINCIPLE.

## LECTURE I: INTRODUCTORY, PHYSICAL ADVANTAGES.

To investigate the present subject with success, we should endeavour to raise our minds to a free and independent state with regard to the customs and conventionalities of the world. Our object is truth, and the more our minds can be withdrawn from lower objects, the more readily will they be engaged in this noble pursuit. To approach a subject which so materially affects the every day duties of man to himself and to his fellow creatures ; which involves so much of the health and happiness of our race, and which is so closely connected with the progress of the human mind towards a higher and a better state, we should apply to the Source of wisdom for assistance, and after the manner with which Milton commenced his lofty song of paradise, we should say :—

“ And chiefly thou, oh ! Spirit, that dost prefer Before all temples the upright heart and pure, Instruct me, for thou knowest, thou from the first West present; and with mighty wings outspread, Dove-like, sat'st brooding on the vast abyss, And mad'st it pregnant. What in me is dark, Illumine ! What is low, raise and support, That to the height of this great argument, I may assert Eternal Providence, And justify the ways of God to men.”

The life of an individual may be considered an epitome of the world's history : the paradise of the ancients was the infancy of the world. So long as innocence was preserved, happiness and peace were uninterrupted. But, urchin-like, the young world disobeyed its parent, and, although in the primeval state, man shed not the blood of any of God's creatures, he now, not only gradually commenced the slaughter of animals, but began absolutely to commit violence on his own kindred. Man has since been continually warring with his own best interests, lead on by his almost unchecked lusts of dominion and power, until later times of approaching maturity are teaching him something higher and nobler for his guidance, than the unhallowed desires of his own sensual condition, and the period of the world, the position of mankind in which it is our privilege to live, corresponds to that of an aspiring youth, who, seeing the folly of his former pursuits of depraved indulgence, has given up some of them ;

“ The days of chivalry are gone ;”

duelling, bull-baiting, boxing, and many other cruel sports may be numbered among the things that are passing away, and he is looking forward for the time, when the full development of his wonderful nature shall constitute him an adult human being, possessing entire control over his passions, appetites,

and desires, enabling him to unite the humility and innocence of the infant—of paradise, with the dignity and wisdom of his maturity—of Christian perfection.

The wars, bloodshed, and general depravity of mankind, evidently show, that there must be a thorough reformation in the character of man, before justice, peace, good-will, piety, and health, can be universally established on earth. Can we expect that war will cease whilst the love of dominion is cherished in the human heart ? Can the tree of liberty flourish in the human soil, whilst man is the slave of intemperance, revenge, and all the “ household tyrants ” to which he has resigned the government of his will ? Temperance societies, Peace societies, Sanatory societies, and Educational societies have done, and are doing much for the moral, intellectual, and physical health of the people ; but there are still habits and passions remaining rampant among mankind, which none of these societies have ventured to attack : a man may be a member of the Temperance society, and yet be a glutton ; a brother of the Peace Confederation, and yet indulge in revenge and hate ; a supporter of sanatory reform, whilst every day he partakes of that which is procured at the expense of public health, and which injures his own ; a staunch friend of education, and yet be impeding the progress of that mighty movement which is gradually raising the condition of mankind, by his own dietary practice and example. The obstructions to improvement which the Vegetarian principle is calculated to remove, may not be all that obstruct human advancement ; but it strikes at the root more deeply, takes a wider grasp of the evils of society, than do these excellent institutions, which are admirably adapted to move some minds, and to prepare the way for the more sweeping measure of reform, which it seems the province of the Vegetarian system to promote.

The experience of every day proves, that however some may strive to keep things as they are, the world is growing in virtue and intelligence ; it is approaching a real and dignified manhood ; breaking through the restraints of custom and prejudice, and by allowing the better part of his nature to become developed ; man is gradually rising in the fulness of his soul to a superior condition to that which he has ever before attained, a state of high morality and religion ; and it remains for us, each and all, to pour the influence of our own practice and example into the stream, which is now cleansing the world of its impurities ; making

it the fit habitation of better men, the scene of every noble action; the garden of the future paradise; realizing that high purpose of Creation, the perfection of man "in the image and likeness of his Creator."

Our position, then, being one of continual growth, aspiration and hope, let us impartially examine whatever we believe affects our growth in virtue; our aspiration for elevating sentiment; and our hope for future wisdom and integrity.

We have all of us had different influences at work upon our different organizations, and we may consequently view the same subject in different aspects. We should not, however, follow the example of the two "gallant knights," who, approaching a statue from opposite sides, declared, the one that the shield of the statue was brass, the other that it was iron; and a dispute ensuing, a heavy conflict, involving blows and loss of blood followed, which ended in the discovery, that the shield of the statue was brass on one side, and iron on the other. Much valuable time would thus be saved, if people would only look on both sides of the question in dispute, as the truth could then be discovered. The position which we take in viewing an object is sure to affect our perceptions of it. This table, from the position in which I stand, appears broad and square; to you who are at a distance, and in a different position in relation to it, it may appear scarcely more than a rail on two, three, or four legs, according to your point of view; and thus it is with any moral principle; the moral point of view must be closely observed, or we may form a very erroneous opinion, especially of what has never before been presented to our notice. The position which I take in viewing the Vegetarian principle, is that that food is best which contributes most to the physical, intellectual, and moral health, regardless of custom or prevailing inclination. "Fix on that course of life which is most excellent," says Pythagoras, and custom will render it the most delightful." If, therefore, any present should view this subject from another position, imagining that temporary stimulation is better than permanent strength; that the gratification of the palate, which is mostly in accordance with custom, is better than moral, intellectual, and physical enjoyment of a higher order (for, I beg these questions for a moment for the sake of illustration,) it is most likely we shall entertain very different views with respect to the Vegetarian principle.

This principle has its origin in the laws of man's nature in relation to food. It is this: that man as a physical, intellectual, and moral being, desiring the development of all his faculties to their fullest extent, can best

accomplish his desire, by living in accordance with his original constitution or nature, which requires that he should subsist on the direct productions of the vegetable kingdom, and totally abstain from the flesh and blood of the animal creation.

We must first consider man as a physical being, and see how this principle affects him. This brings us to. I. The Antiquity of the Vegetarian principle. II. Its accordance with the human constitution. III. As conducive to physical health, strength, and longevity.

I. Every true principle is eternal! It may exhibit itself more at one period of the world than at another; it may appear to lie dormant for centuries, and then burst forth upon the world as a new idea; it may be received as a novelty, perhaps as an absurdity, by those who have devoted no attention to it; it may be condemned, and its advocates scoffed at; persecuted; compelled to drink the fatal draught; beheaded; nailed to a cross; burned at the stake, or doomed to exile; but all this does not destroy that vital thing called *principle*. Man may close his mind to its reception, and by depraved practices, dim his mental vision and sear his conscience, so much so, indeed, as to disbelieve the clearest truths, and thus to deprive himself of the purest pleasures and the highest enjoyments; but with all this, principle is unchanged! and however popular will may deter it for a time from realization in the world, the progress of the human mind, must eventually develop it in all its power and fulness. All true principles are anterior to error; they are positive; errors are their negatives, their perversions. The Vegetarian principle lays claim to this priority, for it is represented to have been expressed by the Creator himself: "Behold I have given you every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Genesis, i, 29.) It was practised by man in Paradise; by the children of Israel during forty years journey through the wilderness; by Daniel the prophet and his healthy companions. It afterwards assumed the form of the philosophy of Pythagoras; it has been practised by good and wise men at all periods of the world's history, and it is now, by its own intrinsic merits, engaging the attention, approbation, and adoption of some of the best of men in our own day; and although it has assumed various forms at different times, it now assumes that of the Vegetarian principle. Both sacred and profane history unite in recording, that the first inhabitants of the world practised this para-disaical principle, and that it was not till after the fall, that it was thrown aside, and a gross aliment, furnished by flesh, suited to

the more degraded state and condition was resorted to. The antiquity, therefore, both of this principle and the practice of it is fully established.

II. This important fact that man, fresh from the hands of his Creator, was instructed to adopt this principle, should be sufficient to convince us that it is in perfect accordance with the human constitution. But we, in our present state, are not satisfied with a direct injunction, though it comes from heaven. We are apt to find excuses; "This climate," say some, "compels me to partake of flesh;" "My constitution requires stimulation," say others; so that evidence must be adduced which will be received by the reason and judgment, and such evidence in this instance is abundant.

The physical senses, sight, smell, taste, touch, and hearing, may all be brought as witnesses in support of this proposition. Would the uninitiated sight of man be tempted by the gory limbs and mangled remains of a slaughtered fellow-being? Could the odour of the butchers' shambles, or of highly seasoned game, charm the sense of smell, if that sense were unpolluted by habit? Could the flavour of flesh, unseasoned or uncooked, ever excite a refined or uncorrupted taste? Could touching the quivering limbs of the dying animal, or when "cold in death," communicate to the mind unaccustomed to it, a desire to partake of its substance? Would the horrid moans of the heifer on receiving the fatal stroke; the melancholy winings of the slowly bleeding calf; the lowering bleat of the suffering sheep, or the still more touching appeal of the innocent lamb,

"Ready to lick the hand upraised to shed its blood," falling on the unaccustomed ear of man, be any incentive to partake of its flesh? And does not this intuitive abhorrence of all the physical senses to these sights and sounds, bear conclusive evidence that flesh eating is contrary to man's true nature; that it is a habit which man has acquired, and not a nature which has been created? We know that, by practice, the senses may be made to take delight in the most unnatural pursuits, smoking, intoxication, and the like, but this is no proof that man's constitution is best adapted for such gratifications, and that its interests are in any way promoted by them.

This natural abhorrence of the physical senses to these carnivorous practices is no new discovery: "Plutarch, that man of great learning and extensive research, who flourished long after the stern simplicity of Roman virtue had passed away; long after the foundations of the Roman empire had begun to crumble under the influence of

luxury and excess, thus expresses himself on the subject of human diet: 'I am astonished to think what appetite first induced man to taste of a dead carcass, or what motive could suggest the notion of nourishing himself with the flesh of animals which he saw, just before, bleating, bellowing, walking and looking about them? How could he bear to see an impotent defenceless creature slaughtered, skinned and cut up for food? How could he endure the sight of the convulsed limbs and muscles? How could he bear the smell arising from dissection? Whence happened it that he was not disgusted and struck with horror when he came to handle the bleeding flesh and to clear away the clotted blood and humours from the wounds!'"\* The physical senses, then, to say nothing in this place of the moral ones, all seem to give the most powerful evidence in favour of the Vegetarian principle being in accordance with the human constitution.

Conclusive as this evidence of the senses appears to be, that of the structure of the human body, may be considered still more satisfactory; because, however the senses may be perverted, the structure, as a general rule, remains the same. Naturalists profess to tell the food natural to animals by the structure of their teeth and alimentary organs; and however much their opinions may differ as to the natural food of man, there appears so much evidence in favour of its being the productions of the vegetable kingdom, that contrary views can alone be ascribed to the power which custom, when long established, exercises over the views and opinions of even reflective men.—"LINNÆUS, one of the most celebrated naturalists that ever lived, speaking of fruits, says: "This species of food is that which is most suitable to man; which is evinced by the series of quadrupeds, analogy, wild men, the structure of the mouth, of the stomach, and the hands."—M. DAUBENTON, the associate of Buffon, observes: "It is, then, highly probable that man, in a state of pure nature, living in a confined society, and in a genial climate, where the earth required but little culture to produce its fruits, did subsist upon these, without seeking to prey upon animals."—GASSENDI, in his celebrated letter to Van Helmont, says: "Wherefore I repeat, that from the primeval and spotless institution of our nature, the teeth were destined to the mastication, not of flesh, but of fruits."—SIR EVERED HOME says: "While mankind remained in a state of innocence, there is ground to believe that their only food was the produce of the vegetable kingdom."—BARON CUVIER, whose knowledge of com-

\* *Alcott's Vegetable Diet Defended.*

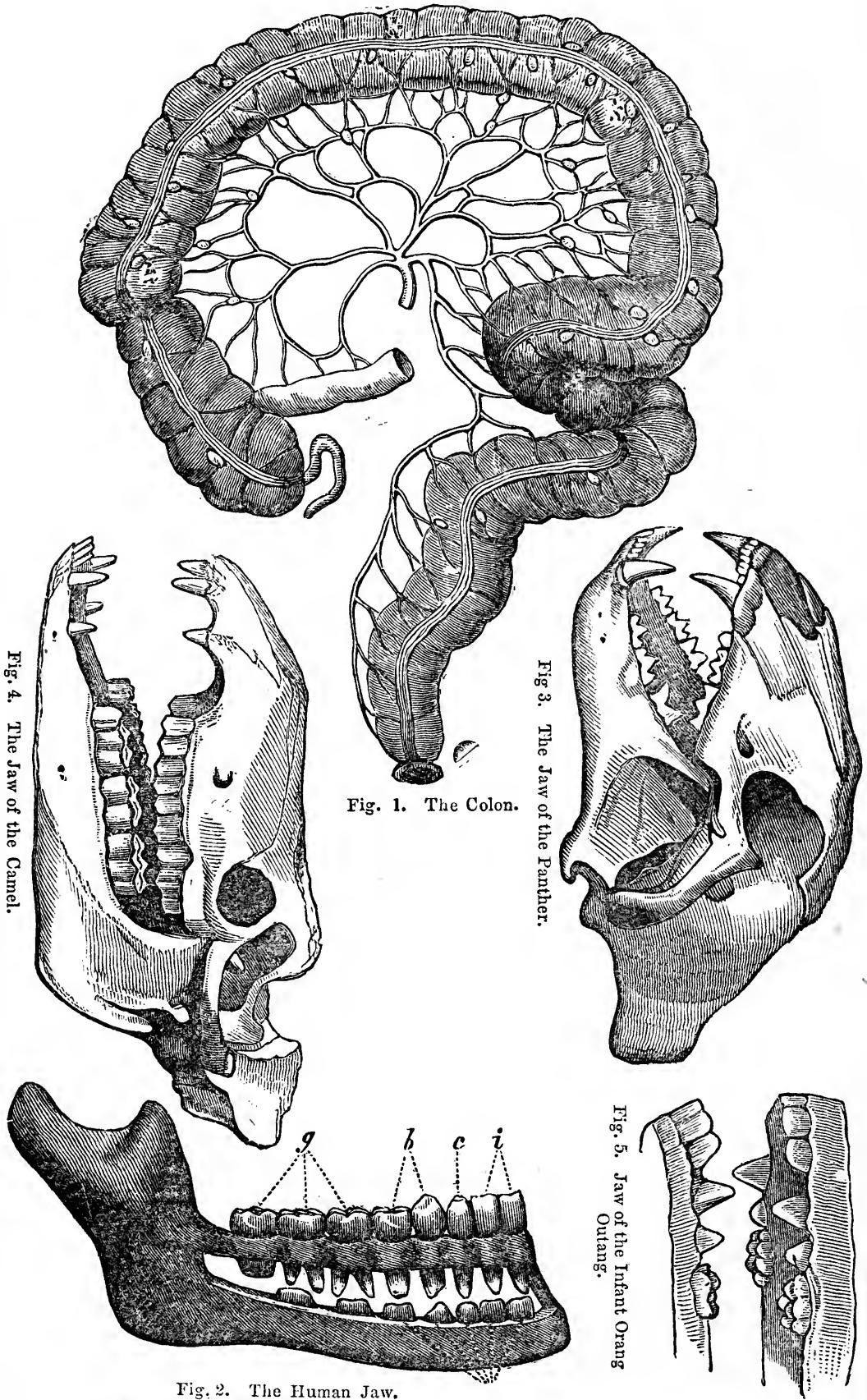


Fig. 4. The Jaw of the Camel.

Fig. 1. The Colon.

Fig. 3. The Jaw of the Panther.

Fig. 2. The Human Jaw.

Fig. 5. Jaw of the Infant Orang Outang.

parative anatomy was profound, and whose opinion, therefore, is entitled to the greatest respect, thus writes : " Fruits, roots, and the succulent parts of vegetables, appear to be the natural food of man : his hands afford him a facility in gathering them ; and *his short and canine teeth, not passing beyond the common line of the others*, and the tubercular teeth, would not permit him either to feed on herbage, or devour flesh, unless these aliments were previously prepared by the culinary processes."—RAY, the celebrated botanist, asserts : " Certainly, man by nature was never made to be a carnivorous animal, nor is he armed at all for prey or rapine, with jagged and pointed teeth, and crooked claws, sharpened to rend and tear ; but with gentle hands, to gather fruits and vegetables, and with teeth to chew and eat them."—PROFESSOR LAWRENCE observes : " The teeth of man have not the slightest resemblance to those of carnivorous animals, except that their enamel is confined to their external surface. He possesses, indeed, teeth called canine ; but they do not exceed the level of the others, and are obviously unsuited to the purposes which the corresponding teeth execute in carnivorous animals." \* \* " Thus we find, that whether we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resemble that of the simiæ, all of which, in their natural state, are completely frugivorous." (Fig. 5.)—LORD MONBODDO says : " Though I think that man has, from nature, the capacity of living either by prey or upon the fruits of the earth, it appears to me, that by nature, and in his original state, he is a frugivorous animal, and that he only becomes an animal of prey by acquired habit."—MR. THOMAS BELL observes : " The opinion which I venture to give has not been hastily formed, nor without what appears to me sufficient grounds. It is, I think, not going too far to say, that every fact connected with the human organization goes to prove that man was originally formed a frugivorous animal, and therefore tropical, or nearly so, with regard to his geographical position. This opinion is principally derived from the formation of his teeth and digestive organs, as well as from the character of his skin, and the general structure of his limbs." The incisors or cutting teeth of man, (i, Fig. 2,) are eight in number, large broad, and compressed, with a flat edge ; whilst those of the carnivorous animal are twelve in number, small and pointed, standing further apart, and comparatively unimportant. (Fig. 3.) In herbivorous animals, as the cow, the horse, &c., they are broad as in man, but varying in form and number. The canine or eye teeth human, (c, Fig. 2,) are supposed by some

anatomists to indicate that man is partly carnivorous ; but the same evidence would prove that the camel is still more carnivorous than man, because these teeth are longer in that animal than in man. (Fig. 4.) The bicuspids, (b, Fig. 2) in man, have two prominences, but in carnivorous animals they rise into sharp points like saw teeth, much larger and more prominent than those of man ; they present nothing of the grinding and tritinating surface which those of man and herbivorous animals present ; but like their eye teeth, they are fit for tearing and cutting. (Fig. 3.) The cheek teeth in the lower jaw of man, like those of the herbivorous and frugivorous animals, are simply raised into rounded elevations, and are directly opposite to those of the upper jaw, so as to mash and grind the substances that come between them ; but in carnivorous animals they shut within those of the upper jaw, so as to tear and cut the flesh on which they feed. When both series are viewed together, the general outline may be compared to a saw, and their action to that of a pair of shears. (Fig. 4.) The lateral motion of the lower jaw of man, as in herbivorous animals, shows an adaptability to the grinding process which is necessary for grain, pulse, and vegetables, but which the jaws and structure of the teeth of carnivorous animals will not admit of. The other alimentary organs, the stomach and alimentary canal, are in perfect accordance with man's teeth, adapted to a vegetable and farinaceous diet. The colon, (Fig. 1,) like that of herbivorous animals, is large and deeply cellulated, whilst that of carnivorous animals is uniformly smooth. The external appearance, the limbs, mouth, nose, ears, eyes, head, face, hands, fingers, and nails ; in fact, the whole structure of man, present anything but the appearance of a carnivorous, flesh-eating animal, uniting with all the senses in declaring the human constitution to be best adapted to subsist on the direct productions of the soil. Man's beautiful symmetry when undeformed by any pernicious habit, is totally at variance with any act of cruelty or bloodshed. His countenance presents too mild and gentle an appearance even to lead a stranger to such practises to suppose him capable of a deed of slaughter, or of unjust conduct towards defenceless innocence ; His hands are not furnished with sharp claws with which to scratch and tear ; but his symmetrical fingers are tipped with a protective nail, as beautiful as it is inoffensive, and well adapted to pluck the ear of corn, the luscious grape as it hangs suspended on its slender stem, or any of the multifarious fruits of the orchard, which hang so invitingly amid the green luxuriant leaves, soon to fall to the earth, if not plucked by

the favoured hand of man, or pecked by the sweet choristers of nature.

III. That which is most in accordance with the nature of the human constitution, must of necessity be most conducive to health, strength, and longevity; and what is taught us by the anatomical structure of man is borne out by the results of physiological investigation and experience. These unite to show that flesh is more stimulating than strengthening to the system, and consequently that more of the vitality of existence is required to digest and assimilate flesh, than vegetable and farinaceous food. Dr. Beaumont's tables of digestion show, that on an average, the latter is digested 22 minutes, 23 seconds sooner than the former.\* The effect of flesh on the stomach, is to cause feverish excitement and irritation, which is the opposite effect to that produced by digestion of vegetable, fruit, or farinaceous food. Flesh, in proportion as it is indulged in, causes man to live faster: to use the vitality of the future for the exciting requirements of the present, and thus to bring on premature old age or deficiency of vital action, as is abundantly evidenced by the researches of Sylvester Graham, in the "*Science of Human Life*." The constant motion of carnivorous, or flesh-eating animals, when enclosed in dens, is an illustration of this continual wearing to which the system, fed on flesh, is unavoidably subject. Chemistry seems to have furnished information as to the cause for this singular characteristic of the carnivorous tribes. Flesh is stated in the tables of Playfair to contain nothing more than 25 per cent of fibrin, and 75 per cent of water, and not supplying any of the heat-producing principle of the body; it is necessary that the tissues of the animal itself, should be the more rapidly consumed by constant activity, in order to supply the material of which the food is deficient; hence the restlessness of carnivorous animals. But it may be said that the fat of animals will supply this deficiency of carbon to the human system; but it is found that fat is the most indigestible form in which carbon can be presented in the shape of food to the stomach; whilst vegetable and farinaceous food supplies carbon in abundance, in such a form as to produce no abnormal appearance of the stomach, as shown by the experiments of Dr. Beaumont.

How many a slight incident of life has risen into an "insurmountable difficulty," in consequence of the deceptive, distressing disease, called dyspepsia! The brain is soon affected; the whole nervous system becomes impaired; and the unfortunate victim is

frequently sunk into the most awful despondency; every pursuit becomes tedious and wearisome; life itself is rendered not worth caring for; suicide is frequently contemplated, and sometimes actually committed, in consequence of this dreadful disorder, which is frequently mistaken for a mental disease, beyond the possibility of human skill to remedy. "Remove the cause and the effect will cease," is never more truly realized than when the dyspeptic ceases the carnivorous or fleshy indulgences of the appetite, and adopts an easily digested, wholesome, and palatable Vegetarian diet; and numerous are the instances of this kind which could be mentioned. Air and exercise, are of course essential to the perfect restoration of those who are troubled with this source of almost all other diseases. It should not be supposed that this diet alone, can do all that is desired; but this, in combination with other "returns to nature," are the modes by which disease can be removed; because all mental and physical disorders can be traced to a departure from the natural order of our existence—to disobedience. Let us then obey, and health, freedom, and happiness cannot fail to be secured.

We are very apt to deceive ourselves as to the amount of health we are capable, even under present circumstances, of enjoying. Habit has in many cases, so inured us to a state of partial disease, that we fancy ourselves "quite well," when perhaps half the intellect is clouded, our moral senses blunted, and consequently our real and substantial enjoyment very much abridged by a physical debility, brought on the system by such slow and imperceptible degrees, as to render it beyond the possibility of our own detection. But the amount of service, valuable, intellectual, and moral service, which is thus lost to the world, is incalculable. The loss of *physical* sight would easily be perceived by a more interior sight, the *intellect*; but when that is gradually obscured, or checked in its growth, there is no sight superior to detect the growing evil, unless, ere it be too late, the moral sense be aroused to perceive its imminent danger, so as to stay its downward course. But in how many instances does this also fall a prey to erroneous practice in relation to food and drink. Still with all this amount of degradation to which some become subject, there is an obscured something called *conscience*, which, when it is once reached, its voice listened to, and its dictates obeyed, the gradual work of destruction is stopped, and, through much conflict, the individual is restored. But is it not much better to avoid these evils at first; to keep the intellect unclouded, the moral sense keen, and the conscience inviolate? This is the great work of

the education of youth; and this can only be effected by proper attention to *physical*, as well as moral and intellectual training. The body as the external covering of the mind, must be kept in good condition to allow the latter, a fair chance for its full and complete development; just as the external covering of the nut, is essential to the growth and completion of the kernel.

Physical health and strength, depend chiefly on the adaptation of the blood to perform its important functions. Majendie found that the chyle eliminated from flesh diet, on being exposed to the atmosphere, decomposed nine days sooner than that produced from vegetable food. The blood and flesh made of the former, evidently partake of a similar decomposing tendency. The flesh of a cat fed on flesh, will become putrid many days sooner than that of a sheep or a lamb, fed on vegetable food; and the national abhorrence which even the eaters of flesh entertain of carrion, or the flesh of dogs, cats, and other carnivorous animals, is a proof that that flesh which is produced from flesh, is of an inferior quality to that which is produced from vegetables. Chemistry shows that vegetables contain all the elements of nutrition;\* that the flesh of the herbivora contains its proper proportion of nitrogen† and other necessary constituents, and it therefore follows, that vegetable substances are amply sufficient for complete nutrition; they are indeed the elements from which all flesh is derived.‡

But besides these facts of physiology and chemistry in relation to the flesh of healthy animals, it is now becoming generally known and acknowledged, that nearly all the animals which are slaughtered, are in a state of disease previously! Sylvester Graham says: "It is a notorious fact, that almost every animal which is fattened and killed for human food is actually in a state of disease when butchered. It is extremely difficult, indeed nearly impossible, to find in the butchers' markets, of any of our cities or towns, a perfectly healthy liver from a fatted animal; and it is by no means an uncommon thing for fatted hogs to die of disease when just about to be killed for the market."§

The reason of this may be traced to the unnatural process of fattening to which the animals are subjected. The pig, for instance, in order to become a hog, fit for market, is shut up in a small sty; fed on a highly nutritious food, and, without exercise, is compelled continually to breathe the air which is horribly polluted by the filth of his sty, and whether he stand, sit, sleep, or walk, he is still "wallowing in the mire," and here he

remains, until he is loaded down with the most loathsome fat, which is, in fact, a sure symptom of disease, and when he would soon die if not killed, his master puts an end to his existence by cutting his throat. The animal, before almost inanimate, summonses all the strength he is master of, and the most agonizing convulsions continue; men, and even women, look on with coolness, children with a shudder, but with hardening hearts, because they see their parents sanction, and even commit, the bloody deed; and ere the convulsions have wholly died away, the body is placed in a vessel of scalding water; its bristles cleared off, and then it is drawn up and suspended by its heels; the wonderful mechanism of its interior is exposed to the gaze of men, amid oaths and the most disgusting language. The *viscera* of its system excites in them no admiration of the beautiful adaptations of nature, no veneration for the great Creator of all things. Examine the liver; it is sure to present blotches; the lungs, too, are affected by its habitual breathing of impure air; the intestines are loaded with fat, and the whole presents, to the discerning eye of a naturalist, a state of disease, although to the butcher's eye, it is a "fine fat hog, of some 10 or 15 score." Cutting, seasoning, cooking, and eating, ends the disgusting scene. But the effects do not end here; the disease which was well nigh fatal to the hog, is finding its elements in the human system, with which it incorporates, and lays the foundation for, and renders the unfortunate sufferers liable to fevers, scrofula, influenza, and a host of disorders, which commit such awful ravages among our population. The dispositions of the mind cannot fail to be affected by such disorders; the gross and depraved part of human nature, naturally becomes developed; and thus has this practice of killing, and of eating, the flesh of diseased animals, done its part to degrade and enslave mankind, who thus become the easy prey of passion, avarice, and crime.

How different to all this is the Vegetarian practice! This, of course, requires entire abstinence from the flesh of other animals, either separately, or in combination with, vegetable and farinaceous substances. But notwithstanding this apparent limitation, it admits of an almost boundless variety of good, wholesome, and highly nutritious food, capable, by a judicious system of cookery, of suiting every variety of taste and constitution. Whilst flesh-eating limits the power of enjoying an extensive variety, fruit, and most kinds of vegetables, are generally almost discarded by those who partake freely of flesh; (and may not this be, because good and bad food, physically as well as morally,

\* *Vegetarian Messenger*, page 6.

† *Ibid.*, page 10.      ‡ *Ibid.*, page 6.  
§ *Science of Human Life*.

can never assimilate well together?) the Vegetarian practice, by bringing the palate into a more natural condition, raises its power of enjoyment, and increases its ability to appreciate the unlimited productions of the vegetable kingdom. It is a mistake, therefore, to suppose, that even gustatory enjoyment is abridged by the adoption of Vegetarian practices. Gustatory enjoyment, though one of the sensual delights, is in itself, perfectly allowable, and even commendable. It is capable, in fact, of becoming a means of moral improvement, if rightly appreciated. Who has not found a moral satisfaction in taking that food which he is sure is best adapted to his constitution? Who has not discovered, that in a short time, food, which produces this moral satisfaction, is conducive to a much higher degree even of alimentary pleasure, than the food, which is known to be injurious, however savoury? That man has made but little progress in the art of living, who has not thus felt the harmony of the palate, with the most wholesome and natural food. It is a principle which applies to all the pleasures of sense, that that which effects the purpose best, is capable of yielding the most delight. The *end*, the *object*, of eating, should always be kept in view, that it is to supply the vital principle with material, in quality and quantity, best adapted for the formation of blood. With this object constantly in view, the pleasure of eating becomes converted from a merely animal gratification, to a rational, and where the *conscience* is brought into operation, a moral enjoyment, producing a *mental*, as well as a bodily satisfaction. And admirably is the Vegetarian system calculated to effect this more than double purpose.

The question hence arises, what is the Vegetarian practice? It must not be supposed, that mere abstinence from flesh, constitutes of itself, a consistent trial of the Vegetarian system, if other dietetic habits are contrary to physiological truth. Some persons, on giving up the practice of eating flesh, confine themselves to one kind of food, such as rice, white bread and butter, tea, and coffee, and then because a sinking sensation is experienced, return again to their former practice, with the impression that "Vegetarianism will not suit their constitutions." It would be surprising if such a trial were productive of any more satisfactory results. Although the Vegetarian practice varies considerably, with different individuals and families, it may be generally described as partaking of farinaceous food in the form of bread, soups, omelets, puddings, moulds; of vegetables, prepared in various ways according to the best principles of cookery, and of fruit, ripe, dried, preserved, or pre-

pared separately, or in combination with pastry; full instructions for which will be found in the Vegetarian Cookery Books.\*

With careful attention to the instructions which these books afford, the new practitioner can scarcely fail to make a successful trial of this system, and the marked superiority of the preparations to anything supplied by the animal kingdom, will soon become apparent to every unprejudiced mind.

The Vegetarian cook has at least a dozen different kinds of grain and pulse, each of which will supply a great variety of different dishes, suited to every kind of uninitiated appetite. These form the foundation of the Vegetarian system of cookery. Nearly all kinds of grain contain from 80 to 93 per cent. of solid and nutritious material, from which the firmest flesh can be produced. All must acknowledge the safety of such a foundation, and none will deny that "bread is the staff of life." Many Vegetarian ladies, by turning their attention to this subject, have produced such a variety of recipes for dishes, as to render the transition from flesh-eating, or carnivorous habits, to abstinence or vegetarian habits, so perfectly easy and agreeable, as to do away entirely with the notion that it is any privation to adopt the practice.

Every lady who becomes fully informed upon the subject, perceives at once the course she should adopt in order to secure her own comfort and enjoyment, as well as what she esteems of more consequence, the comfort and enjoyment of her family. She perceives, also, that so much in accordance with her refined taste and feeling, are the practical details of this Vegetarian system, that instead of regarding it as a more or less irksome task to attend to these domestic concerns herself, as is frequently, and not unreasonably the case where flesh and blood are used, she may well regard it as one of the duties of her life, the performance of which is replete with satisfaction and delight. It will also be perceived that the duties of providing food, are far more important than those of providing medicine; the one including to a great extent the preservation of health and the prevention of disease, whilst the other, at best, only effects restoration to health. Justly estimable, therefore, as is the position of the physician; valuable as is the medical profession to society; the position of all who know how to preserve the health of a family is equally estimable and important.

It may next be properly asked, what says experience on this subject? It is true that there are so many circumstances connected

\* The *Vegetarian Cookery Book* is preparing for publication, and *Recipes for Vegetarian Diet*, price 4d. The *Penny Vegetarian Cookery*, and some others, are on sale at the publishers.

with health, that but few instances occur which can be considered a complete test of any particular principle.

Although the Laplanders, living on flesh, are a diminutive race, the Finns, *living in the same climate*, chiefly upon the produce of the soil, to the cultivation of which they devote considerable attention, are as fine a race as the Swedes or Norwegians. "This difference," says Dr. Lambe, "must be attributed mainly or entirely to diet."\*

History abounds in instances of health, strength, and longevity, under a Vegetarian practice. The first inhabitants of the world are universally acknowledged to have lived in health to a good old age, upon the direct productions of the earth. Daniel, the prophet, and his three friends, who preferred pulse and water to the king's meat, were "fatter and fairer" than those who lived upon the rich dainties of the court. Pythagoras made abstinence from flesh an important part of his philosophy, and he must be considered one of the most practical and useful philosophers of antiquity. He lived a long life of health and activity, and his followers afforded the most numerous instances of longevity.† The early Christians attained to a great age on the simple productions of the soil, among whom may be mentioned: Arsenius, who lived 120 years; Rombald, 120 years; St. Ephinius, 115 years; Simeon, 112 years; and St. Anthony, 105. Elizabeth De Vall, attained the age of 101 years upon vegetable food; Joseph Ekins, 107 years; an Hungarian shepherd is recorded as living 126 years; Mary Patten, 136 years; Old Parr, 152 years; and Henry Jenkins, who lived in a similar way, retained his faculties and powers in great vigour for nearly a century and a half, and, with little abatement, carried them up to the age of 169.‡

Howard, the philanthropist, who was also a Vegetarian, not only affords an instance of great endurance under fatigue, but of ability to resist the influence of contagion.

And do not the greater portion of the hardy sons of toil, who cultivate our corn field, subsist almost entirely on Vegetable productions? and are they not for health, strength, and longevity, unequalled by other classes of society in the same climate? The children in the highlands of Scotland, brought up upon oatmeal porridge, butter-milk, and bread, are the finest specimens of health in the British dominions. Ireland, with a bread and potatoe diet, has supplied both the English and American armies with the most robust and powerful men. The strongest, and finest, of the London police force are

Irishmen, and by far the most powerful labourers in the metropolis were born and brought up in the "Emerald Isle."

Adam Smith, in his *Wealth of Nations*, informs us, "that the most beautiful women in the British dominions, are said to be, (the greater part of them,) from the lower ranks of the people of Ireland, who are generally fed with potatoes. The peasantry of Lancashire and Cheshire, also, who live principally on potatoes and butter-milk, are celebrated as the handsomest race in England."

The peasantry of Wales, Norway, Sweden, Russia, Denmark, Poland, Germany, Turkey, Greece, Switzerland, Spain, Portugal, and almost every country in Europe, from the most northern part of Russia, to the Straits of Gibraltar, subsist principally, and most of them entirely, on vegetable food. The Persians, Hindoos, Burmese, Chinese, Japanese, the inhabitants of East Indian Archipelago, of the mountains of Himalayah, and, in fact, most of the Asiatics, live upon vegetable productions. The great body of the ancient Egyptians and Persians, confined themselves to a vegetable diet; and the Egyptians of the present day, as well as the Negroes, (whose great bodily powers are well known,) live chiefly on vegetable substances. The brave Spartans, who for muscular power, physical energy, and ability to endure hardships, perhaps, stand unequalled in the history of nations, were Vegetarians. The departure from their simple diet was soon followed by their decline. The armies of Greece and Rome, in the times of their unparalleled conquests, subsisted on vegetable productions. In the training for the public games in Greece, where muscular strength was to be exhibited in all its varied forms, vegetable food was adhered to, but when flesh-meat was adopted afterwards, those hitherto athletic men became sluggish and stupid. "From two thirds to three fourths of the whole human family, from the creation of the species to the present time, have subsisted entirely, or nearly so, on vegetable food, and always, when their alimentary supplies of this kind have been abundant and of good quality, and their habits have been, in other respects, correct, they have been well nourished and well sustained in all the physiological interests of their nature."\*

To all this mass of evidence and experience, may be added those of several thousands of persons, in our own country, and in America, who have adopted the Vegetarian practice, mostly, from a conviction of the truth of the principle. A number of these met at Ramsgate, on the

\* Lamb's Reports, page 173.

† Hufeland; *Science of Human Life*, page 272.

‡ *Science of Human Life*, page 269.

\* *Fruits and Farinacea the Proper Food of Man.*

30th of September 1847, when Joseph Brotherton, Esq., M. P., for Salford, presided, and a society was formed, the objects of which are, "to induce habits of Abstinence from the Flesh of Animals as Food, by the dissemination of information upon the subject, by means of Tracts, Essays, and Lectures, proving the many advantages of a Physical, Intellectual, and Moral Character, resulting from *Vegetarian Habits of Diet*; and thus to secure, through the Association, Example, and Efforts of its Members, the adoption of a Principle, which will tend essentially, to *True Civilization*, to *Universal Brotherhood*, and to the *Increase of Human Happiness*, generally."

The Society is constituted of a President; a Treasurer; a Secretary; Local Secretaries; Foreign Corresponding Secretaries, and an unlimited number of Members in the United Kingdom, and Honorary Members abroad, above the age of 14 years, who have subscribed to the following Declaration:—

"I hereby declare, that I have Abstained from the *Flesh of Animals as Food*, for the space of *One Month*, and upwards; and that I desire to become a Member of the VEGETARIAN SOCIETY; and to co-operate with that Body, in promulgating the knowledge of the advantages of a *Vegetarian Diet*."

The following statistics show that this society is composed of persons in various avocations of life, from a member of the legislature to the humble labourer:

Member of Parliament . . . . .	1
County Magistrates . . . . .	2
Alderman . . . . .	1
Physicians, Surgeons, &c. . . . .	16
Ministers . . . . .	5
Authors . . . . .	7
Professional men . . . . .	43
Merchants . . . . .	15
Farmers . . . . .	6
Private Gentlemen . . . . .	6
Tradesmen, Mechanics, and Labourers . . . . .	245
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Females . . . . .	158
Males . . . . .	320
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Total number of Members . . .	478
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The periods of abstinence from the flesh of animals, of the members of the society, form an interesting feature, and having been collected with great care, these statistics may be confidently relied on as correct, inasmuch, as every declaration is attested by a member of the society, by whom the applicant is well known. Abstained from the flesh of animals

One month and upwards . . . . .	478
One year . . . . .	342
Ten years . . . . .	199
Twenty years . . . . .	147
Thirty years . . . . .	74
Forty years . . . . .	7
Eighty-six years . . . . .	1
Whole lives . . . . .	79

Evidence of practical experience, in relation to the most laborious occupation, as well as the most sedentary employment, followed by Vegetarians, is daily accumulating. In Manchester, alone, it is calculated that several hundreds are trying the Vegetarian practice, and their numbers are daily increasing. Books and pamphlets, especially those on the subject of cookery, are in great demand. The *Vegetarian Advocate*, a monthly periodical, is steadily increasing its circulation and influence. The *Vegetarian Messenger*, No. I, published in September, 1849, circulated nearly 5000 copies, and is likely to meet with a very extensive sale. These are all indications that the principle is receiving a degree of public attention, which is the natural result of the growing intelligence and virtue of mankind.

This principle should be regarded, as not so much an object in itself, as a means to promote "true civilization, universal brotherhood, and the increase of human happiness individually and generally;" or, in other words, the advancement of the human race. It was for this that God said, "Let there be light, and there was light;" for this the planets revolve in their orbits, and ten thousand suns send heat and light to myriads of worlds; for this did Moses and the prophets, the philosophers and the martyrs, live, and so many render up their lives; for this did Christ perform his miracles, and exhort his hearers to purity of life, and for this was he sacrificed; for this does revelation come with spirit and power; for this is life given and withdrawn; for this the world rolls round; for this the rain descends, the sun shines, the winds blow, and the tempests rage; for this the depths of the mighty ocean are explored; the bowels of the earth opened, and their valued contents brought forth; for this seas are traversed, and continents discovered; cities and empires rise and fall; thrones are built and crumble into dust; institutions after institutions exercise their influence in the world, and sink beneath their nobler successors; for this nature, art, literature, science, creation, redemption, providence, time, eternity, heaven, and hell, with all their awful and delightful consequences, weighty interests and deep concerns, exercise their gigantic influences over the human race.

## THE VEGETARIAN PRINCIPLE.

## LECTURE II: ECONOMY; INTELLECTUAL AND MORAL ADVANTAGES.

The conclusion of the last lecture explained that the Vegetarian principle should not be regarded as so much an object in itself, as a means to promote the advancement of mankind; and it should be borne in mind, that whatever advantages the Vegetarian practice may confer on its adherents, they are to be regarded only as valuable, in proportion as they promote that great end. In showing that this principle is conducive to rural, domestic and political economy, for instance, we must not regard it as a means of advancing individual interests, or of increasing national wealth, for their own sakes, nor for the glory or honour that such wealth can purchase; but because a due regard to the principles of economy—a just appropriation of the abundant supplies of a bountiful Providence—would increase our power, individually and nationally, of imparting physical, as well as moral and religious advantages, to the poor and needy in our own country, and in distant lands. Economy, if viewed in this light, and practised to this end, can no longer be regarded as a cold and selfish thing, but it seems to warm and brighten into a high moral principle of Christian charity, and draws our attention to it as worthy of the deepest and most candid investigation of all classes of the community. It is a principle which pervades the universe. There is no waste in nature: from the moss which grows on the stubborn rock, to the finest trees which grace our fertile soil; every plant, every tree, every leaf and fibre, has its appointed service to perform in the wise economy of nature. And when the moss decays, the plant dies, or the leaf falls to the ground, it immediately commences its transformation into some other form, equally serviceable, equally important. The leaf that falls in autumn, is the very best return to the ground, for the nourishment of which the tree's growth had deprived it during the spring and summer—the best possible application to prepare the soil for the demands made upon it during the spring and summer which succeed. Thus we may see in nature a wise example for our guidance, not only in a just appropriation of the various physical materials placed at our disposal, but if every leaf, fibre, and vein has its service to perform to complete the harmony of its nature, should not every thought, word, and action of our lives, likewise serve to preserve the harmony of our creation?

The crime, misery and premature death, caused by diseases to which our less luxurious forefathers were utter strangers, must con-

vince us that all is not right—that there is a great mistake somewhere. We cannot attribute the suffering which so lamentably abounds in the world to a beneficent Creator; this would be little short of blasphemy. It must be because we have departed from the created harmony of our nature—because we do not live as we ought, in some way, that all this misfortune pervades our otherwise happy existence. It is for this reason that we ought to be always ready to learn where we are wrong—to discover in what way we have offended against the laws of our nature or the voice of God, so as to bring so much unhappiness on our race?

Charity should lead us to conclude, that the evils of society are not caused *intentionally*, but by mistake. We have all of us been addicted, more or less, to wrong practices, (arising in some measure from wrong education,) which gives rise to a vast number of erroneous views, and these in return, exercise an injurious tendency on our daily habits of life. No man would willingly or wittingly do what he was convinced would do himself an injury. Such, at least, is the normal feeling, however much habit may have perverted or deadened its influence. Because I believe that the flesh-eating practice is one of these wrong habits that have helped to pervert our judgments, and to make our views erroneous, and, consequently, to cause much of that misery and want which it is the object of every philanthropist to remove; because I believe it is a system, the evil effects of which are entailed from generation to generation—a system which needs only to be impartially examined and truthfully exposed, in order to be held in abhorrence by every individual of taste and feeling—I will proceed to further treat of it, and those practices which it necessarily involves.

It is by no means a pleasant theme, this flesh-eating, blood-spilling system. If I could describe it as a practice of a barbarous people, where the light of science, art, and religion had not dawned; if I could regard it merely as the practice of our ancestors during the dark ages of the world, a people and a period to which it rightly belongs, rather than as the practice of civilized, enlightened England in the nineteenth century, the subject would not require to be so delicately touched upon, nor should I require so much indulgence at your hands; but, because I believe it is a practice which has been preserved from the wreck of savage and barbarous customs; because the sweeping tide of civilization has yet to cleanse it from our

shores, a sense of duty impels me to do what personal feeling, and a regard for the feelings of others, might otherwise forbid. Much rather would I pay a tribute to the virtues of England; much rather would I describe the generous, the kind, the god-like features of the human character, and dwell on those scenes of moral excellence and social happiness, which give us such high hopes for our race, than allude to any of those scenes and practices which appertain to the low and the sensual indulgences of our times. But, if in my antipathy for cruelty and bloodshed of every kind, I should wound the feelings of any present, I trust that it will not be regarded as my intention to do so; for whilst I would not willingly hurt the feelings of the meanest of God's creatures, it cannot be supposed, that I should have pleasure in wounding those of the "noblest work of God."

Having endeavoured to show in the previous lecture, that the Vegetarian principle is in accordance with the laws of our nature, and, consequently, favourable to health and longevity; and that these conclusions have been arrived at after much experience, by some of the wisest and the best of men, I will proceed to show that, in a pecuniary and economical point of view, this principle is fraught with every advantage; and, consequently, that it is a subject worthy the attention of reformers of every grade, whether civil, moral, or religious; feeling confident, that, in proportion as the errors and mistakes of the past or the present shall be pointed out, and understood to be such, men will strive to correct and rectify them, however the doing so may clash with the long standing opinions, and usages of society.

The practice of eating the flesh of animals, involves some other practices which need to be mentioned: the rearing of animals; the fattening of animals; the slaughtering of animals, and the preparation of animal carcases for food. I will proceed to inquire into the relation of these practices to the principles of rural, domestic, and political economy.

I might take any of the animals that are killed for food, to illustrate these processes; from a pig to a bullock, or a chicken to a turkey-cock. They are all equally perverted from the order in which nature designed them to exist; all prematurely destroyed, to gratify an artificial want of man; a want which, by habit, he has mistaken for a natural one. As the most agreeable object for contemplation, I will select that beautiful, inoffensive creature, the lamb, in illustration of these several processes.

Lambs, from the unnatural condition of the sheep, premature weaning, and various

diseases to which they are subject, frequently die in great numbers before they are fatted for slaughter. I will not say the carcases are all sent to the London and other markets, for *honest* farmers will do no such thing. But here is a positive loss to begin with. It must be evident, also, that the quantity of food consumed by the lamb during the first seven months of its existence must be very large, in proportion to the little flesh produced. This proves another pecuniary loss.

The fattening process is equally unproductive of profit to the farmer. The lambs in many parts of the country are taken from their natural haunts in the fields and on the hills, confined in a fold or shed, fed on a more nutritious diet, and taking little exercise, they, many of them, die of disease. It is stated in the *Journal of the Royal Agricultural Society of England*, that there are no less than twenty-six different diseases to which the sheep is subject.\* The losses owing to the small pox, rot, and other epidemics, are sometimes very considerable, and I have known farmers discontinue the keeping of sheep altogether, for these very reasons. To produce 1 lb. of flesh or fat by this process requires from 60 to 80 ounces of oil-cake,† when this is the food used, which costs the farmer from 3d. to 5d. This is without reckoning anything for labour, hay, &c. The wholesale price of mutton will seldom average more than 4d. or 5d. per lb., whilst experiments could be adduced to show that the cost of its production in food alone, *during the process of fattening*, is 6d. or 7d. per lb. !‡

This fattening process frequently proves a heavy loss to farmers. Mr. C. Hilyard states, in the before-mentioned *Journal*,§ that after spending £6 8s. each for feeding six heifers, they only fetched £4 more in the market than he gave for them four months previously, and he said truly, "this was paying rather too much for improvement by manure." Much more evidence might be adduced to prove the positive loss sustained by the farmer in keeping stock, and when, as I hope to show presently, it is quite unnecessary to do so, in order to supply the land with manure, the practice will be seen to be one of the most absurd, in relation to economy, which it is possible to conceive.

If rearing and fattening animals are wasteful processes, slaughtering, and preparing their carcases for food, are none the less so; from the bleeding of the sheep, to the cooking of its limbs, every operation which the flesh undergoes decreases its weight, and, consequent value to the consumer; whilst

\* Page 294, vol. i.

† Highland Society's Transactions, vol. ii, p. 375.  
‡ Supplement, page 3.      § Vol. iv. page 247.

wheat, peas, rice, sago, or any farinaceous substances, which form the basis of Vegetarian diet, are considerably *increased* in weight in their preparation as food. Thus, 1 lb. of rice, by the absorption of water, will make 4 lbs. of nutritious food, whilst 1 lb. of flesh will scarcely weigh, when cooked,  $\frac{3}{4}$  lb., which, after all, as has been shown, is not so suitable to the system as farinaceous food.

Chemistry, as propounded by Liebeg and Playfair, comes to our aid, in showing the economy of Vegetarian diet, compared with flesh. The albumen, or flesh-forming substance in beans, which is identical with that of flesh itself,\* only costs, at the average price, £1 2s. 6d. per 100 lbs.; whilst that of beef costs £11 13s. 4d. per 100 lbs., and of lamb, £15, † whilst the £1 2s. 6d. furnishes, at the same time,  $166\frac{1}{10}$  lbs. of carbonaceous or heat-forming principle, and  $11\frac{1}{4}$  lbs. of bone-forming principle, beyond what is furnished by the £11 13s. 4d. spent in beef, or the £15 spent in lamb. Taking wheatmeal as containing 85 per cent. of the relative proportions of nutriment required for the support of life, we shall find that at  $1\frac{1}{2}$ d. per lb. it yields for 2d. 1 lb. of such nutriment, whilst to obtain 1 lb. of one kind of nutriment from flesh, 4 lbs. of flesh is required, as it contains but 25 per cent. of nutriment; this, at 6d. per lb. costs 2s.: hence, as much nutriment can be obtained from wheatmeal for 1d. as from flesh for 1s. This must be regarded as a fact of great importance in domestic economy.

I might add, as another necessary item in the losses occasioned by flesh-eating, that of doctors' bills, and the loss of time occasioned by the numerous illnesses to which "flesh is heir," and to which those who partake of flesh are particularly subject. Mr. Holt, of Manchester, stated the other day, at a Vegetarian supper party in Salford, that "one supper of pork cost him, in loss of time from affliction, no less than £10. ‡ There are, indeed, few families who could not trace similar losses to a similar cause. But what I have stated, must be sufficient to show, that this flesh-eating practice, and all the practices which it involves, occasion a series of pecuniary losses from beginning to end, which, by a judicious observance of the Vegetarian practice, are entirely avoided. This is an additional proof of the harmony of the Vegetarian principle, as all wasteful practices must be opposed to the true economy of nature."

There is, however, another striking illustration of the waste occasioned by the flesh-

eating practice: Mr. Mecham has shown, that the production of bones costs the farmer £45 per ton, in the shape of food for cattle; but when the bones have been crushed, they are only worth £7 per ton.\* The price given by the consumers of flesh for bones is from £50 to £60 per ton. This, of itself, must form a large item in the expenditure of the country.

But a question arises here of considerable importance: how is the land to be cultivated without keeping stock for the supply of manure? and does not the material thus furnished compensate for the apparent loss which is sustained in wasting so large a proportion of wholesome grain in the production of a small portion of flesh-meat? Nature herself will furnish the best reply to this question. I have before adverted to the fact that the leaf which falls in autumn is the best preparation of the soil for the future growth of its peculiar tree, and what is true of the vegetable kingdom, we have the strongest reason to believe, is also true in the vegetable and animal kingdoms combined. Every animal, in the waste of its body, supplies the very best soil, to prepare the ground for the production of its peculiar food, and what is amply sufficient for the purpose. Man is no exception to this universal law in the wise economy of nature; all fear therefore, on this score, is perfectly groundless. And as to the economy of keeping stock for converting good food into manure, in order that grain and other crops may be again produced, the system itself is too absurd to require a single argument to upset it. But it is a convincing proof of the economy of the Vegetarian principle, that even on the subject of manure it is strikingly manifest. It must, be evident that no more is obtained from the animal than is given to it in the shape of food, fodder, &c., and that it simply assists to decompose these, a result which can be attained without their aid by natural and chemical operations. And then to compare the cost of one of the principal animal manures with that which is found its most complete substitute, we find that bone-dust costs £7 a ton, whilst phosphate of lime, found in great abundance in Surrey and Suffolk, supplies a manure of equal quality for £2 per ton. Peat and turf can be burnt into charcoal for about 8s. per ton, and experience shows that, in many instances, these furnish a superior manure to bone-dust. † There can be no doubt but the refuse of towns, which is the most natural manure for the production of human food, could be applied to the land with immense advantage to our country, instead of its being allowed, as

\* Liebeg. *Vegetarian Messenger*, page 6.

† Supplement, page 4.

‡ *Vegetarian Advocate*, Vol. ii. page 40.

\* *Gardener's Chronicle*, Oct. 11, 1847.

† Supplement, page 4.

at present, to pollute the air by poisoning our rivers and streams, the banks of which, instead of being the most pleasing resorts for our population, are, in many instances, rendered highly offensive and unhealthy. But where all these manures are unobtainable, (and such places must be very few in England,) others will doubtless present themselves; and it has even been shown by Mr. Meehi, that the poorest clay can, by burning, for 7d. per ton, be converted into a manure, which causes Tiptree Heath itself to produce most abundant crops of wheat and clover.\* I need not allude to the many chemical manures which have been discovered, nor need I add to the praises which have been bestowed upon guano, which, although an animal production, can be readily obtained without slaughter or bloodshed. What I have stated in relation to rural economy, is based upon the experience of our best agriculturalists, which harmonizes with the chemistry of LIEBIG and PLAYFAIR, and from the actual observation of nature, in connection with my own practice of agriculture.

The human body has been appropriately termed the "house I live in;" but what architect on being requested to draw up a plan for building a substantial dwelling-house, would first propose to build a number of inferior houses at considerable cost, with new material; and when completed, or about to fall into decay, to pull them down, and build the substantial dwelling-house with the second-hand material? Would not such a proposition be met with ridicule and regarded as a proof of insanity? Yet this is just what many people of the present age are doing: they are using the new material—the flesh-forming substances of nature—to build the bodies of the lower animals, and when they have completed their work, and even gone so far as to engender disease by over-feeding, they take away all the living principle that remains, and use the dead body—the second-hand material—to build up their own superstructure!

Having shown that this flesh-eating system is a sad perversion of the productions of our soil; that in every practice connected with it, we find an enormous waste of those productions which are so evidently calculated to sustain life in the best possible way, it necessarily follows, that it is opposed to both rural and domestic economy; and as these applied nationally, must constitute political economy, I am compelled to come to the conclusion, after much consideration and investigation of the subject, that the Vegetarian principle is in accordance with, and conducive to, political economy. Economy has

always engaged the attention of philosophers in all ages of the world, and it must engage the attention, more or less, of every individual who "eats his daily bread;" it is indeed a subject, the practical application of which, must result in the social improvement and political prosperity of nations.

Can we wonder that famine should sometimes visit our shores, whilst we continue so enormously to misappropriate the resources placed at our disposal? Can we wonder that thousands and tens of thousands of our fellow-creatures are in a state of privation and want, whilst we continue to feed and fatten, with the produce of our soil, the lower animals, instead of feeding men, women and children? Will it not be a reproach to our characters as Englishmen, if we continue thus to waste the wealth of our country, whilst five millions of our population are without the means of obtaining the rudiments of education? It has been said by an eminent Vegetarian, that "my wealth consists, not so much in the abundance of my possessions, as in the fewness of my wants." What is true individually, is true collectively, and nationally: to diminish the physical wants of a people, is tantamount to increasing a nation's wealth, and means of education.

As to freedom and independence, without which there can be no real virtue, it has been truthfully said :

" He that would be free,  
Himself must strike the blow."

And how can this blow be struck—how can the tyranny of mistaken custom be so easily brought low, and freedom and virtue made triumphant, as by having our physical wants so few, that no adversity can make us really poor, whilst the greatest fortune can never mislead? This is a blow which every man can strike for himself, and which no one can strike for him. It is one which, whilst it injures not his neighbour, makes him rich indeed. A man thus freed from the despotism of pernicious habit, enjoys a degree of liberty and happiness, unknown to the sensualist. Such a man, instead of making the "means of living" the sole objects of life, can spend the reatest portion of this life even, in acts of usefulness to his fellow men, and in supporting those glorious movements of Christian charity which are now blessing the world. He can make the universe his studio, and the good of mankind the aim of his existence. Such a man fears no oppression, and laughs at taxation, when applied to himself. He can rise above the troubled waves of worldly misfortune, for he possesses a freedom, of which no man can deprive him. He realizes the ideal of the poet,

" He is a freeman whom the truth makes free,  
Though all were slaves beside!"

\* *Journal of the Royal Agricultural Society of England*, vol. vii, page 297.

But do not for a moment suppose that we desire to see the "flocks and herds," the "cattle on a thousand hills" deprived of a means of subsistence. No: we love to see them "wandering o'er the plain," giving life and beauty to the landscape; teaching us many lessons of parental kindness, patient endurance, and playful innocence. Rather do we wish to see them there, in the numbers which nature, not art, should regulate: we wish to see them fearlessly enjoying that life and liberty for which they are so wisely adapted. The fact of their existence proves their right to the means of living, so far as they do not interfere with the right of any higher part of creation. The world is large enough for us all. But whilst we find that man's management of them does not make them happier, which can easily be seen on a visit to Smithfield on a market day; that whilst these are over-fed, even to disease, men, women, and children are in destitution, misery and want, at almost every turn in our streets; when we think of honesty driven to crime by dire distress; of children asking for bread, with all the earnestness which hunger can provoke; when we hear of the suffering, but fond mother, giving the last morsel of bread to her youngest child, added to the mental destitution which such a state of things must tend to promote; and when we think of the effect of all this on the succeeding generation, to go no further; when we know that the cost of unnaturally multiplying and keeping so many millions of animals, would be sufficient to keep in comfort and respectability, at least an equal number of human beings; whilst there is nothing obtained from the animal, which cannot be obtained far better, and in greater abundance, from the vegetable kingdom; these, added to the facts already stated, seem to show most clearly, that it would be far better to leave the animals to their own happy freedom, and turn our attention to the cultivation and improvement of human beings; to the training and educating of children; capable as these are, by proper development, of experiencing all the kind and gentle emotions of a higher existence, of practising the Christian virtues, and of uniting together, in all manner of noble enterprises, for the elevation of mankind.

Firmly rooted in the grounds of physical science, this principle extends its branches to the higher truths of intellectual and moral philosophy. To reach these higher branches, we must first climb the stem: the practice of physical truths, will best lead to those relating to the mind, just as the practice of the first rules of arithmetic, will lead on to the solution of the greatest mathematical problems. This is the way the Vegetarian system must be learned, to be fully appreciated, and

it can be learned in no other way. It is nature's own method: all the theory which could ever be brought to bear, could never teach a child to walk, if it were never allowed to "feel its weight" on its own feet. Did I possess all the power and eloquence of ancient and modern times; could I teach as Socrates taught, and combine therewith the language of poetry, I could not impart to you a hundredth part of the information which you can obtain for yourselves, by giving a fair trial to the Vegetarian practice. If, therefore, in treating of the intellectual and moral part of the subject, there should appear anything which we cannot understand or fully appreciate, we may rest assured, if we adhere consistently in practice to what we have learned, what we have yet to learn will soon become clearer to our minds. The reason of this is, our thoughts flow from our desires; and whilst we continue in a practice, be it good or bad, we are most likely to incline towards it, and our reasoning and thinking will remain in accordance with it. But a *change of practice* has a wonderful effect upon the feelings, thoughts, and reasoning powers, especially if persevered in throughout consistently. It is no uncommon thing to find men of high standing in the philosophical world, advocating so foolish a habit as taking snuff, for instance: why? Not because it is in accordance with sound philosophy; not because it accords with common sense even, but because they are in the habit of taking it, they have learned to *like* it, and their regard for it, has so perverted their otherwise clear judgment, as to bring their thoughts and reasoning down to it. But let them desist from the practice sufficiently long to lose the desire for it, and all their former arguments soon appear like "airy nothings," unworthy "a local habitation" or "a name," and they may even begin to condemn, the very practice they before advocated. Many indeed, are the instances of this kind, in relation to narcotic, alcoholic, and carnivorous stimulants. The convictions, however, against these things, become much stronger than they ever were in favour of them, for this reason: he who has first tried doing with them, and has been led to abstain, is enabled to perceive the evil of the former and the good of the latter course. Those therefore who would solve the intellectual and moral problems of the Vegetarian principle, must first practice the physical truths which seem self-evident, and those of higher importance will be sure to be understood and appreciated in proportion to their faithfulness to conviction. I am anxious for this to be understood, not merely for the sake of the principle itself, but for the sake of those who, because they may not be able to find a reason for every act

or opinion of Vegetarians, may deprive themselves of the advantages and pleasure which the practice affords, for the want of giving it that fair trial, which would soon remove all their difficulties, either supposed or real.

No evidence need be adduced to show, that that which conduces most to the physical health, must also tend to mental, or intellectual and moral health, for it is almost impossible that the mind can be fully cultivated and developed, if the body be neglected. A vigorous, healthy frame may be said to form the basis for true mental culture, and it would be well if this truth were more practically acknowledged in public and private education. If, therefore, the physical truth of the Vegetarian principle is proved, its intellectual and moral tendencies follow as a necessary consequence, because all the laws of nature invariably harmonize with each other, and it must be a moral duty to obey the physical laws of our nature; and such obedience may be regarded as a stepping stone to the practice of morality in all its forms.

THEOPHRASTES, the disciple of PLATO, and who lived to the age of 107, says "that eating much and feeding upon flesh, makes the mind more dull, and drives it to the extreme of madness." DROGENES attributed the dullness and stupidity of the ancient Athleteæ, after their departure from their original simple discipline, to their excessive use of the flesh of swine and oxen; and the Calmucks, Esquimaux, and other people who subsist principally or entirely on animal food, are noted for similar qualities. Sir JOHN SINCLAIR observes; "Vegetable food has a happy influence on the powers of the mind, and tends to preserve delicacy of feeling and liveliness of imagination, and an acuteness of judgment seldom enjoyed by those who make a free use of animal food. FRANKLIN ascertained, that a vegetable diet, promoting clearness of ideas and quickness of perception, is to be preferred by those who labour with the mind." \* \* Sir John substantiates this opinion by the following narrative. "A friend of mine states, that he has more than once selected from his tenants' children (in Ireland), a boy remarkable for that smartness of intelligence so common in Irish youth, while in the capacity of errand boys on the farm, or helpers in the stables, and before they became pampered with better food than their parents' cabin afforded. The lads at first were lively and intelligent, and displayed a degree of shrewdness, exceeding what is met with from the youth of a more elevated walk in England. But he invariably found, that in proportion as those boys became accustomed to animal food, and (according to common notions) were better fed, they relaxed in activity, and became dull and stupid; and he is confident that the change

in disposition was the effect of a change of diet."\* CASPER HAUSER is another striking instance of this kind, and the experiments of the effect of Vegetarian diet on the mental powers of the children in the Orphan Asylum of Albany, New York, † afford most conclusive evidence of the intellectual advantages of the Vegetarian practice. History indeed supplies us with abundant evidence on this subject, and perhaps none is more striking than that afforded by the lives of some of the most prominent men of the past. A few only of these can be referred to. It will be seen that not only has the Vegetarian practice been associated with great intellectual achievements, but by a large degree of moral influence, many of these men having been the brightest moral examples with which the world has ever been blessed. DANIEL the prophet, and his three friends were, in the end, after living upon pulse and water, not less distinguished from the other selected children of Israel, for personal comeliness, than for their *wisdom, knowledge, and understanding*. PYTHAGORAS, whose intellectual research and profundity are only equalled by his moral dignity and excellence of character, whilst laying the foundation of much of the philosophy of Greece and Rome, was a most decided Vegetarian, both in principle and in practice. PLATO, too, a man of no ordinary intellect, practiced this principle. MENEDEMUS, ZENO, EPICURUS, EPICTETUS and many other philosophers of antiquity, were also Vegetarians. PLUTARCH, whilst collecting and comparing the philosophers of Greece and Rome, no very easy task, performed this important service to the world, whilst a Vegetarian. TRYON wrote his excellent work, *The Way to Health, Long Life and Happiness*, and many other deeply philosophical productions, whilst a Vegetarian. FRANKLIN, who whilst in his youth was laying up that store of knowledge, and preparing himself for that philosophical discernment which enabled him to perform such amazing service to mankind, and who was the first to draw lightning from the clouds, was also a Vegetarian. I know he slightly departed from this mode of life when in public, to suit the habits of society; but he says whenever he retired into private life, he invariably returned to his simple dietary habits, much to his own personal advantage. SWEDENBORG, whose writings on Natural Philosophy are 100 years old, and can nevertheless be read with profit by the most advanced student of the present day, whilst writing some 100 volumes on the most profound subjects the human mind can grasp, and whilst describing the harmony of

\* *Code of Health*, vol. I. page 427.

† *Graham's Science of Human Life*, page 288.

the spiritual, mental and natural worlds, was also a Vegetarian. **NEWTON**, of whose intellectual greatness not a word need be said, whilst writing his work on optics, in order that his natural and mental vision might be clear, was a Vegetarian. **WESLEY**, too, whilst bringing down the sublime truths of **Revelation** to the comprehension of the humblest minds; laying the foundation of a large and important Christian Church, and enduring a great amount of both physical and intellectual labour in the cause he espoused, was also a Vegetarian.\* **GREAVES**, a man of high spiritual and moral attainment, was also a practical Vegetarian. **HOWARD** affords an instance of physical, intellectual, and moral endurance seldom to be met with in the same individual. "In the period of 16 or 17 years," says his biographer, "he travelled between 60 and 70 thousand miles, for the sole purpose of relieving the distresses of the human race. The fatigues, the dangers, the privations which he underwent or encountered for the good of others, were such as no one else was ever exposed to in such a cause, and such as few could have endured. He often travelled several nights and days in succession, without stopping, over roads almost impassable, in weather the most inclement, with accommodation the meanest and most wretched; summer and winter, heat and cold, rain and snow in all their extremes, failed alike to stay him for a moment in his course; whilst plague, pestilence and famine, instead of being evils that he shunned, were those with which he was most familiar, and to many of the horrors of which he voluntarily exposed himself, visiting the foulest dungeons, filled with malignant infection, spending 40 days in a filthy and infected lazaretto; plunging into encampments where the plague was committing its most horrid ravages, and visiting where none of his conductors dared to accompany him, and through all this he subsisted entirely on a most rigidly abstemious vegetable diet, carefully avoiding the use of wine and all other alcoholic drinks;" and such was the result of this man's extensive experience and observation, that he earnestly advised others who were exposed to the plague, to abstain from the use of animal food; and this it cannot be supposed he would have done, had he not been fully confident of the correctness of such advice. His opportunities to test the correctness of his opinions were neither brief nor limited, but the most extensive, varied and long enduring, ever experienced by any one man: and such was the accuracy of his judgment, that although not himself a physician, he was more successful in treating the plague than any of the physicians where he went.

\* *Life of the Rev. John Wesley*, by Dr. Coke and Mr. Moore, published 1792, page 95, and 116.

**Howard**'s opinion, therefore, on such a subject is of the highest value, and at the close of his life, he made the following record in his diary: "I am persuaded as to the health of our bodies, that herbs and fruits will sustain nature in every respect, far beyond the best flesh." \*

And what has been the main principle on which these and many other philosophers and philanthropists have so uniformly abstained from flesh indulgence? It is the very principle which I am endeavouring to impress upon your minds: that whilst flesh-eating is known to gratify and expand the lower propensities of our nature, it is opposed to the development of the intellectual and moral faculties; that it excites in us those "lusts which war against the soul;" and which, in degree, are as much opposed to the growth of the intellectual and moral faculties, as darkness is opposed to light, and evil to good. It is impossible to say how much of the success in intellectual and moral attainment which so pre-eminently characterises these gifted men, is owing to their adherence to the Temperance principle in this its more extensive application. The lives of these men may ever be held up as examples of excellence to the young, and their works form the basis of the intellectual, moral, and even religious education of a large portion of the human family. To reap the full advantage of such men, it is not enough to admire their theories and boast of their names, we should study their practices, and imitate their lives. The great purpose of having philosophers and philanthropists in the world is, that their philosophy and philanthropy shall be known and practised by the world.—That the philosophy of our age shall become the common-sense principle of succeeding ages, that the truth discovered by the few, should become possessed by the masses of mankind. And we have great cause for congratulation, that we live in an age of which this extension of knowledge, and its practical appreciation, is the distinguishing characteristic.

But to come more particularly to the moral advantages of Vegetarian practice, and without censuring any who may differ from me upon this subject, I feel bound to say, that when a person is convinced that this principle is right on *physical* or *intellectual* grounds, it becomes at once a *moral* duty for him to practically adopt it; a procedure, which like adherence to any moral duty, brings with it its own moral advantage. The nervous and dyspeptic condition which flesh-eating commonly induces, especially among the sedentary, has a powerful effect in checking the intellectual and moral growth of the

\* *Graham's Science of Human Life*, p. 189.

mind, and the temper is always more or less affected by it. Thousands there are who pass for ill-tempered people, and who are miserable to themselves, and a source of discomfort and annoyance in domestic life, whose lives might be rendered happy by a change of diet. They do not intend to "speak an unkind word," nor is it their wish to be an annoyance to their nearest and best friends; but their continued suffering from indigestion, and its consequences, is of such a character, as to stop up the channels of social and domestic affection, and that very intercourse which should form the source of the highest enjoyment, and which should be ever expanding the mind, and opening in it new stores for the reception of "heavenly food," and which, consequently, should give rise to "words of kindness" and "looks of love," is by this insidious disease, often rendered the occasion of the exercise of selfish feeling, which finds its expression in uncouth words and angry looks. Few, indeed, can calculate the amount of the real pleasure of existence, of which they are deprived, owing to mistaken dietary practice.

Nature, in her beautiful and harmonious arrangements, is peculiarly happy in pointing out the connection of Vegetarian practice, with moral disposition and character. Every beast of the field, and every bird of the air, has its peculiar appetite in accordance with the peculiar disposition which predominates in it. The appetites of the ferocious beasts and birds, such as lions, tigers, wolves, ravens and hawks, can only be satisfied by flesh and blood; whilst the appetites of mild creatures, such as elephants, camels, giraffes, pigeons and doves, seek only the productions of the Vegetable kingdom. And what does this fact teach us? That flesh is a food most in accordance with the savage, the ferocious, and cruel dispositions; that it is gratifying to them and we know the more any disposition is gratified, the more powerful it becomes. It teaches us, too, that a diet consisting of the productions of the soil, is in accordance with the mild, the gentle, and the kindly disposition, which it gratifies and tends to develop. And if we were to carry this investigation further, it is probable we should discover, that the disposition of the animal on which each carnivorous beast or bird delights most to feed, is the one which is directly opposite to its own peculiar character, as the simplicity of the goose and the cunning of the fox, its mortal foe; the innocence of the lamb, and the blood-thirstiness of the wolf, its deadliest enemy; just as simplicity and innocence in the human character, frequently become the prey of cunning duplicity and guilty passion. But it may not be well to dive too deeply into the beautiful truths of nature, unless we are prepared to practice

those which they reveal in relation to our own pursuits. Are we willing to be humble, and learn from God's book of nature? If so, we may discover much which will lead us to a higher degree of mental development, which alone can enable us to see clearly those moral lessons of wisdom, which it is intended to reveal. Those who can see thus far, that flesh-eating and ferocity of disposition, are conducive to each other, may rest assured that the practical acknowledgment of this, will lead on to a still more extensive perception and appreciation of the moral truths and precepts which the creation, as displayed around us, is admirably designed to teach.

This principle, that food feeds the passions, is an acknowledged one among both ancient and modern physiologists, and it is of immense importance in the training and education of children! Why should not that food be given to children which will conduce to the development of the higher faculties, instead of such as excites the lower passions, and renders them fretful, peevish, and mischievous? How much of the suffering and conflict of after-life might be avoided, if children were so trained as to subdue, rather than to encourage, the growth of these! And it is impossible to over-estimate the value of a judicious system of Vegetarian diet in this respect. It is a remarkable fact, and one well worthy of remembrance, that the children of parents born and brought up under the Vegetarian system, prove to be far less troublesome to manage, and more obedient to their parents' will, than those trained in the ordinary way. Their faces are oftener lighted up with a smile than a frown; and the features, as maturity advances, become settled with that calm and tranquil smile, playing around the lips, which indicates a mildness of disposition, and a serenity of temper, which is seldom to be met with where unnatural stimulation, either of food or drink, is indulged in. The present infants are to become the future world. It becomes, therefore, of the highest importance that those fierce passions which have deluged nations in blood; which have set nation against nation, and man against man, should be made subservient to the moral and intellectual powers. This can never be done so effectually as in the early years of life, when every feeling and every thought, seems capable of being turned either to a good or an evil purpose, and when the most apparently trifling habits, are capable of exercising such an amazing influence on after life. Thus it is that the Vegetarian principle strikes so deeply at the root of nearly all the present evils of society. There is not a disease nor an accident; a crime nor a misfortune; a war nor a famine; a pestilence nor a plague, which afflicts mankind, but

could be traced originally to the intemperate gratification of some of these passions, appetites, and desires of the human race. What then can tend so much to prevent these evils; what can make so decided a step towards the "good time coming," as that principle which, as soon as practised, will remove a great incentive to such intemperance? This analogy, or connection of certain kinds of food, with the dispositions of the mind, seems to raise the principle above controversy. It becomes, like all other moral principles, a matter of choice between right and wrong—between evil and good. If, for instance, we wish to become carnivorous, ferocious, or unclean in our dispositions, practices, and desires, let us, by all means, follow the dietetic example of those animals which are carnivorous, ferocious, and unclean—let us live on prey. This would enable us to fight and kill each other on the battle field, just as they delight to do in the forests and on the plains. If, however, we wish to be *moderately* carnivorous, savage, and unclean; if we would be *moderately* virtuous, and *moderately* refined, then let us follow the example of these beasts in a *moderate* degree. But if we wish to become anti-carnivorous, mild, gentle, clean, kind to each other, then let us by all that is merciful and generous in the human character; by all our hopes for progress in intelligence and virtue; by our regard for the true position of man, as the highest, the gentlest, the "noblest work of God," be wise enough to learn a lesson from those creatures which tread our pastures and our hills with gentleness and grace; whose delight is to caress and to serve one another; whose affection for their offspring is excessive; the example of whose playful cheerfulness, when unmolested, would improve many a family circle, and whose obedience to the laws of their nature, in every respect, and particularly with regard to their food, comes with all the power of a silent rebuke to every conscientious mind. Let us thus be willing to learn what is good from these humblest objects of creation, and to reject what is bad from the proudest of our race.

There are other reasons why the Vegetarian principle accords with moral feeling. If we wish to see depravity more depraved, and barbarism in the midst of civilization; if we wish to see cruelty and crime carried on to the most revolting depths; where can this wish be so well gratified, as in our Smith-fields, our Leadenhalls, and our Billings-gates? There must be a cause for this extra degradation. Does it not plainly indicate that the practices pursued in these localities have a tendency to lower the moral standard, and to exalt the brutal and degrading part of human nature? Ought we not to feel our-

selves responsible for the effects of our daily habits upon our fellow-creatures? Should we not pause, ere we partake of that which cannot be procured without a practice which is hardening hundreds and thousands in crime, and destroying all the noblest sympathies of human nature? There is not an individual present, unless one accustomed to the scene, but would feel a "thrill of horror through the soul" on witnessing the act of slaughter. Let each of us ask ourselves: Could I lift the knife to destroy the life of unoffending innocence? I am sure the response of all present must be, no! Therefore I pretend to no superior feeling in this respect, for I believe it is a feeling common to us all. It is a feeling implanted in each of us for some good purpose, and spite the force of custom and the weight of ages of disregard of its teachings, is still dominant in all we can esteem and call amiable. And, allow me to ask, is it not more in accordance with moral philosophy, that this respect for that life which none of us can give, should be encouraged, than that it should be gradually destroyed by a practice so directly opposite?

Whether, then, we regard the Vegetarian principle as a physical question of health or strength; of pecuniary concern; as relating to our intellectual studies, and ability to perform a great amount of mental labour, or as a moral question embracing all these and a great deal more; comprehending ability to withstand the temptations which beset our path in various ways, and, consequently, as vastly affecting the training and education of children, or as comprehending in itself a more merciful, orderly, and tasteful system in every way, we find it fraught with every possible advantage. We find that it is consistent with the practice of truth and virtue; of justice, kindness, and all that is conducive to the welfare and happiness of man. Not that Vegetarians claim possession of these excellencies of character in a higher degree than other men. *Being a Vegetarian*, will not of itself make a man more virtuous, any more than reading a prayer, will necessarily make him more devout. But the man of sincerity in other respects, will find this practice an immense advantage to his own individual, mental, and moral growth, just as he does any other right practice. He will find, indeed, that the advantage is co-extensive with the expansion of the mind itself.

Feeling thankful that I was led, nine years ago, to the adoption of this principle, and finding its benefits to be great in proportion as it is adhered to in practice, (never having, during that period had occasion to consult a medical man, or lost a day from sickness,) that its benefits need not to be accepted by the multitude to secure them to

the individual, but are such as every individual can obtain for himself; benefits which afford pleasure without remorse to ourselves, or pain to others; my desire has been to place such facts before you as shall enable you in some degree to judge of the merits or demerits of the system. I feel deeply conscious of my inability to do full justice to a subject which involves so much and which is so simple withal; which affects our highest interests and our choice of food; but having arrived at this part of the subject, I shall leave the matter to your hearts and consciences, resting assured, that you will not come to a decision on a matter of such vast importance without giving the subject a most candid investigation and a fair trial; for, depend upon it, unless the latter be combined with the former, it will be impossible to judge truthfully of its merits.

Should the remarks I have made induce an inclination in many present to commence this practice, as I doubt not they will, rest assured the inclination is worthy to be followed, and will lead to the happiest results. I desire not to make men Vegetarians, but that their own convictions should make them so. I desire that they should become Vegetarians, not that they may increase our numbers merely, but I wish them to adopt this principle, because I am convinced that they will thereby be placing themselves in a position of greater usefulness to those around them, and consequently of greater happiness to themselves.

I feel confident that what I have said will not, however opposed it may be to the opinions of many present, be taken personally. I find fault with mistaken practices, not with conscientious adherents thereto. I endeavour, however humbly, to exalt principles which I conceive to be true, not men who may practise them.

This principle particularly recommends itself to the adoption of all who are interested in those moral movements which indicate the advancement of the human mind. It is calculated essentially to serve the cause of education, temperance, peace, early closing, health of towns, anti-slavery, abolition of capital punishment, financial reform, and civil, religious, and commercial freedom; forming as these do, a mighty movement of the world towards a state in which all that is good and true shall be in the ascendancy, and all that is evil and false shall be laid low; when men shall be happy because they "do justice, love mercy, and walk humbly with their God." To all classes, therefore: the toil-worn operative labourer who desires to realize for himself a state of comparative independence by honest industry; to the butcher, even, who desires to be released from the soul-degrading practice

of slaughter; to the soldier who wishes to be spared from the crimes and dangers of the battle-field, and emancipated from the slavery of his position; to the tradesman who wishes to be released from the many cares of business, in order to be enabled to devote more of this life to meditation on things connected with the future; to the farmer who wishes that his land should be the means of employing and supporting man instead of beast; to the artist who wishes to be devoted to the improvement of ever glorious art; to the author who desires to serve mankind, rather than himself, and who is anxious that as little time as possible shall be wasted in the concerns of the body, in order that the more may be devoted to those of the mind; to the poet, for the same reason, who desires that his mind shall rise to a comprehension of all that is sublime and beautiful in nature, that he may be enabled to write that which shall tend to elevate the heart, and improve the taste of his fellow-men; to the legislator who is desirous of possessing that calm judgment and clear discernment so necessary to the framing of such laws as shall tranquillize nations, and do justice to individuals; to the patriot who desires that his whole life shall be devoted to the service of his country, and not to be perplexed with the concerns of his own individual subsistence; to the philanthropist who desires all mankind to be made happy by the practice of virtue; to the physician who would remove the cause of sickness and disease; and above all, to the minister of religion, who like a good shepherd is desirous, not only that his flock should be "meek and lowly of heart," lamb-like in their dispositions, and godly in their lives; but who desires to devote his whole heart, and mind, and strength to the service of his Divine Master, and his substance to the poor; in fact, to all who are desirous of having less care for the flesh, and more regard for the spirit; who desire to rise above the troubles and anxieties of this life, in order to prepare for the next; to live a life of charity, mercy, and usefulness here, as a means of securing a still better state hereafter; to regard the present as good, only in proportion as it tends to a glorious future; who desire to place less confidence in things corruptible, and more in things incorruptible; less in time, and more in eternity; less in the creature, and more in the Creator; to all who are desirous thus to devote their lives to the highest and best purposes of existence, does this Vegetarian principle offer a helping hand, far better perceived in practice than in theory, and accompanied as that practice ever should be, with a firm reliance on Him who said: "Blessed are the *merciful*, for they shall obtain mercy; blessed are the pure in heart, for they shall see God."

## THE RECEPTION OF TRUTH.

WINTER with its chilling blast; its driving snow; its clear, hard frost, or its gloomy fog, is now in all its terrible severity around us. But like every operation of nature, it is full of instruction—fertile in its very dreariness. Confidence in the wisdom of all that God ordains, will prepare us to be as thankful for the winter as for the spring, the summer, or the fruitful autumn. The chilling blast, driving the snow into every crevice of the rugged face of the earth, is as essential to the fertility of the soil as the milder breezes of the spring. So with the piercing storms of adversity which every mind, more or less, experiences, and which result from the opposition of our own wills and desires; for so long as any portion of these remain stubborn, and unconverted to truth, so long will the winter of adversity prevail, conflict be experienced, and our reception of truth be cold and inanimate. The "showers of divine blessing" which are ever ready to descend upon the soul, are, ere they reach it, converted into frozen particles; the fountains of "living water" are closed up; and although icicles may spangle in the sun—although the mind may occasionally reflect a ray of light—it is a cold light; it pleases for a time, but it does not impart the lasting impress of living, active truth. But still, this is not to be despised. There is a charm suited to the season in all these appearances. The very fog, which in the town we affect so to despise, in the country, robes the trees and flowers in a mantle of white, by freezing to every twig, which gives them, for a time, the appearance of new objects. So does the fog of mental obscurity in this cold state, sometimes clothe men's thoughts with a semblance of purity; "conversions" are often taking place; men think themselves "new beings," clothed with the "mantle of holiness," which, like the hoar-frost on the shining of the sun, melts away, when brought to the test of truth, and nothing but the black sticks of selfish purposes appear to remain.

But beneath all these deceptive appearances, there remains a vitality which is real; and when the "fogs of error" and the "storms of temptation" are gone, and the stubborn will is subdued by the light and heat of active truth; then does this vitality begin to exhibit itself; not in the broad mantle of deception, but in the humblest forms; in "buds of promise," not only of leaves, but of the flowers and fruits of genuine Christian charity and usefulness of life.

Man is continually subject, in some part of his "world within," to the alternations of winter. The best of us will generally be found to present the "cold shoulder" to some

of the rays of truth by which we are surrounded, just as some portion of the world without is always under the dominion of cold; but so sure as the earth moves in its orbit, and every part becomes in its turn subject to the milder influence of genial spring; so man, if he continues in the active love of duty, becomes, in all his principles, illuminated and animated by the gradual reception of truth.

When a man receives truth on a certain subject, he naturally imagines he has discovered the "new life"—that he is "born again"; he goes through much mental experience; he feels for the time its revivifying influence; he advocates it with zeal and fervour; he promotes "the cause," and feels that it is the highest and the holiest purpose of his existence to embue others with the same spirit, and thus to realize abundant fruits. A time comes, however, when a certain degree of good has been accomplished, that he begins to discover something beyond what he had almost concluded to have been the *ultimatum* of his attainment, to which he had before been cold and indifferent. He is thus led on through the season of temptation—of winter—to the further reception of truth, and to the higher and deeper conviction and appreciation of its glorious realities. And if during these gradual but certain operations, his mind has been well cultivated, every step he takes in this direction, renders him more and more valuable and productive, just as the well-cultivated soil increases in fertility every returning season; the spring, summer, autumn and winter, being all, in their turn, conducive to its improvement.

How important is it that we should learn this lesson of mental cultivation! The more the soil is drained of its stagnant waters, pulverized, and exposed to the action of air, frost, light and heat; the oftener a new surface is thus exposed; the deeper it is dug, and the more it is cleared of noxious weeds, the more prolific does it become. And so the mind, drained of erroneous doctrines; refined; *new surfaces* being continually exposed to the operation either of the storms of temptation or the light of living truth, and perseveringly cleared of every wrong or noxious habit; the mind thus determined to learn of nature, and to act in harmony with her laws, cannot fail to become receptive of a higher and deeper development of that practical wisdom which makes life useful and happy.

We feel assured that the temperance, peace, and in fact all practical reformers—men who live reform as well as talk about it—will understand well, how the reception of one

degree of moral science leads on to another which includes both. They know that temperance is the forerunner of peace, and they only need to present another surface or feature of their minds to the action of mental light, to discover that the Vegetarian principle is, like a third spring in the cultivation of the soil, capable of taking advantage of the improvement already effected. That "it," as has been beautifully remarked, "rises higher, it sinks deeper than all your moral and philanthropic movements of the day. It embraces all these; it is friendly to them, it loves them. They are part of a system, but it has a broader basis, and is a whole system in itself." That "it is not merely mercy to mankind, but it is mercy to all suffering creation."\*

Those who know anything of rural life, well know that the full advantage of improvements on the land can never be reaped in one or two seasons; that a succession of spring, summer, autumn and winter, several times repeated, and persevering industry the whole time, is essential to enable the cultivator to make a due return for his original outlay. So it is in the moral cultivation of the world. The temperance movement has its seasons. It is received by coolness and something worse; conflicting storms; the thick gloom of vile beastiality and drunkenness; the dark clouds of error and ignorance; the sharp frosts of cutting but unprincipled criticism, and worse than all, the cold apathy of the professional Christians who adhere to the pure garment of "moderation;" these, and a thousand other scasonable trials, are gradually overcome. The spring-time at length appears. The movement becomes more or less popular; it grows; the warmth of public enthusiasm is brought to bear upon it; and it yields a more or less abundant harvest.

The peace movement then takes its turn. It experiences similar difficulties and vicissitudes, though less contentious. It grows. Its apostles migrate at certain seasons, and show their friendship in foreign climes. The heat of war and strife is changed into the warmth of affection and fraternal recognition. Heart beats in unison with heart, and hand grasps hand. The "bonds of peace" are discovered to be more *free* than the "liberty of war." Heaven showers down its blessings, and "great is the increase." The movement has its abundant reward. Armaments are reduced, and war and strife are averted, if not destroyed.

The Vegetarian movement, too, will have its seasons—its "seed time and harvest." With many minds the young plant has al-

ready survived the storms of temptation, and is springing into all the vigour of maturer growth. Its root has had time to take a firm hold; and what it has had to endure, has rendered it all the more hardy to resist the "occasional blast," as well as to endure the rapid growth of the warmer and more active season about to follow. It has the advantage of a well prepared soil. Temperance has drained it of much of the stagnant waters of drunkenness. The sublime principles of peace on earth, and good-will to men, have prepared it for receiving that universal peace which extends good-will to all animated nature, and thus, with what has been done, what is doing, and what is intended to be done in future, we have reason to hope for a still more abundant realization of all the blessings of unqualified temperance, peace, and mercy. Although three distinct movements, these are most decidedly one in spirit. Mention temperance, and you include, if properly understood, both the peace and the Vegetarian principle. Mention peace, and universally applied, it must imply temperance and Vegetarian principles, because its practical realization can only be the result of total abstinence from intemperate and carnivorous indulgences; whilst the Vegetarian principle is temperance and peace, placed on the broad basis of entire aversion to intoxicating and stupifying drink and food, to every species of bloodshed, contention, and strife; and to all those cruel sports of shooting, fishing, and hunting, which have been the means of training the youth of our country, to delight in the destruction of life, and accustomed them to scenes of blood.

It is borne out by experience, that, when men cease to eat the flesh of animals on principle, they lose, at the same time, the thirst for intoxicating liquors; and we think it hard to conceive, that a youth, brought up under the influence of the merciful practice of the Vegetarian system, and a continual training of aversion to cruelty and bloodshed of every kind, could ever be induced to attempt the lives of his fellow men. In these three principles, then, there is a triunity of result, and the *complete* reception of one, involves the practice of all.

It becomes, therefore, to those who thus see the wide extent and meaning of these principles, a threefold delight to promote their reception among men. How is this best to be done? The truth is not ours, any more than the sun which belongs to our atmosphere. Let us be humble enough to acknowledge this, not in word merely but in spirit. Let us persevere in the *preparation of the soil*, to expose new surfaces of thought to the action of truth. For many years men were content to simply drain the surface of

\* Speech of JAMES SIMPSON, Esq., *Vegetarian Advocate*, p. 150, vol. i.

the soil, so that the showers intended to sink deeply to the roots of plants, frequently ran off at the surface with very little effect. Drains *under* the surface were tried and proved successful. Drains *double* the original depth were tried and proved doubly useful ; and now, where the soil is capable of it, three times the original depth is resorted to, with the most gratifying results. As in agriculture, so in moral science. There is as much difference between the produce of the old-fashioned system of agriculture and the present improved methods, as there is between that of the world beset with intemperance, (in which state the "showers of truth" and the "light of heaven" can be but very partially received,) and what may fairly be expected to result from the deep and thorough system of mental cultivation which it is our privilege to promote.

It is our intention not to be content with surface ploughing merely. An acre of ground with three surfaces or depths of soil, which can, in their turn, be exposed and made productive, is worth as much as three acres with only one surface. So men, deeply and conscientiously embrued with the Vegetarian principle, including as it does the other two, must become proportionably increased in value. Every plant—every thought—on soil thus prepared takes a deeper root. Every "shower of divine blessing" sinks more deeply and imparts a three-fold fertility. The varia-

tions of weather—the influences from without—are far less likely to affect it. It is never inundated by floods of error, or parched by the heat of passion. But it goes on increasing in its reception of all the fertilizing, ennobling principles of mental nature.

Truth is ever ready to flow in and impart its blessings. The humblest minds are the first to be moved by its influence, just as the humblest flowers, the snowdrop, the daisy, the violet, and the primrose, are the first to be moved into blossom and fragrance at the first approaches of spring ; whilst the proud are always late in their appreciation of truth ; and, like the sunflower and hollyhock, are liable to fall, with the first storm of temptation.

With humility, trustful confidence, and undeviating perseverance, then, the happy work of genuine civilization must go on. And as "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease,"\* so while man remaineth earthly, will he be subject to all these alternations in his mental state ; but he may, at the same time, turn them to the wise purpose of preparing for a still higher state of existence, when, rising above the storms and temptations of life, he will enjoy the bright realities of that world where

"Everlasting spring abides,  
And never withering flowers."

## FRUITS AND FARINACEA THE PROPER FOOD OF MAN.†

UNDER this happy and appropriate title, Mr. SMITH presents us with a mass of well-arranged facts and calm reasonings, which are evidently the result of a sincere, impartial, and practical inquiry after truth. We believe it would be impossible for any unbiased mind to read this valuable contribution to Vegetarian literature, without feeling a deep sympathy with the views and feelings of its esteemed author. Though written with a certain well defined object, as its title indicates, its style is so softened by the spirit of Christian charity which pervades its pages, that the most interested advocate of carnivorous habits can scarcely fail to be considerably affected by a careful perusal. And we have even heard of an individual engaged in the trade of a butcher, becoming a practical Vegetarian through its instrumentality.

Although not a medical man, it is evident Mr. Smith possesses no small degree of physiological knowledge and skill, which is virtually acknowledged by the profession, as will be seen by the following remark in the preface to this second edition.

"The leniency with which the work was treated in the medical reviews of this country, has been a source of much satisfaction to one who, not being a member of the medical profession, has dared to meddle with a subject requiring perhaps a more extensive acquaintance with medicine and its collateral sciences than he ventures to profess ; but it has been still more gratifying to receive from various professional men, an unhesitating approval of the opinions which he has endeavoured to support and illustrate."

It is interesting to find that a work so eminently useful, is the result of an apparently accidental, although we should prefer to call it a providential circumstance. The author having read a paper at a Literary society, on the "Manifestations of Mind," was, by the discussion which followed, lead to the consideration of the resemblance of the organs of sense in the superior class of animals, to

\* *Genesis*, chap. viii, 22.

† London: John Churchill, Princess Street, Soho; William Horsell, Aldine Chambers, Paternoster Row.

those of man, and this gave rise to the question: "Is man justified in slaughtering animals for his food, seeing that by means of a beautifully organized structure, they are rendered exquisitely sensible both of pleasure and pain?" To answer this question, led to study, conviction, and practice. The latter led to what Mr. Smith little anticipated; a restoration of his digestive functions, after a long standing dyspepsia; and the benefit experienced, combined with the feelings of benevolence and desire that those benefits should be enjoyed by his fellow-creatures, prompted the execution of this valuable work.

The channels through which this book has been circulated, have rendered it peculiarly serviceable in bringing the subject under the consideration of medical men; and numbers are now convinced of the truth it inculcates, who are yet unprepared to publicly declare their convictions. The system, however, has only to be made fashionable, and more or less popular, and the profession generally will, we feel assured, declare their adhesion to it. The number of medical men already in the Vegetarian Society, bears a large proportion to the number of members, being more than three medical men to every 100 members. And we believe Mr. Smith's book has been mainly instrumental in effecting this.

We purpose to present to our readers the principal evidence and arguments which are adduced in a series of papers, under the several heads, with such additional information and remarks, as may from time to time occur to us.

The work is divided into three parts: Part I. treats of the Original Food of Man. Part II. The Natural Food of Man. Part III. The Best Food of Man.

#### THE ORIGINAL FOOD OF MAN.

After referring to the Divine injunctions contained in Genesis, chap. i. 29, in relation to the food designed for man, our author proceeds to quote the Greek and Latin writers who refer to the "golden age," when man "fed upon the fruits of the earth; when his bodily strength and mental energies were in great perfection; when human life extended through such long periods of time, that the men or heroes of those days were considered immortal; when peace reigned throughout the whole creation; and when a perpetual spring rendered the earth abundantly productive." (p. 13.) OVID, speaking of the people of this happy period, says:—

"Content with food which nature freely bred,  
On wildlings and on strawberries they fed;  
Cornels and bramble-berries gave the rest,  
And falling acorns furnished out a feast."

And, after describing the horrid cruelties of slaughter, the same poet remarks:—

" Not so the golden age, who fed on fruit,  
Nor durst with bloody meals their mouths pollute.  
Then birds in airy space might safely move,  
And tim'rous hares on heaths securely rove:  
Nor needed fish the guileful hooks to fear,  
For all was peaceful; and that peace sincere." \*

Modern poets are next quoted. We only extract those passages which apply directly to the subject. POPE, in reference to the golden age, remarks:—

" Pride then was not, nor arts that pride to aid;  
Man walked with beast, joint tenant of the shade.  
The same his table and the same his bed:  
No murder clothed him, and no murder fed.  
In the same temple, the resounding wood,  
All vocal beings hymned their equal God;  
The shrine with gore unstained, with gold undrest,  
Unbribed, unbloody, stood the blameless priest:  
Heaven's attribute was universal care,  
And man's prerogative to rule, but spare.  
Ah, how unlike the man of times to come!  
Of half that live, the butcher and the tomb:  
Who, foe to nature, hears the general groan,  
Murders their species, and betrays his own.  
But just disease to luxury succeeds,  
And every death its own avenger breeds;  
The fury-passions from their blood began,  
And turned on man a fiercer savage-man." †

Speaking of herbs, THOMPSON says:—

" But who their virtue can declare? Who pierce  
With vision pure, into the secret stores  
Of health, and life, and joy? The food of man,  
While yet he lived in innocence, and told  
A length of golden years, unfleshed in blood,  
A stranger to the savage acts of life,  
Death, rapine, carnage, surfeit, and disease;  
The lord and not the tyrant of the world." ‡

Whatever opinion may be entertained of the origin of man, and the state in which he first made his appearance on earth; the fact that both ancient and modern poets and historians, in their description of man's state of innocence, express their convictions of its being utterly averse to slaughter, is a powerful evidence that there is among the most keen observers of human nature, a general if not a universal opinion on this subject, and that is, that the food derived from the vegetable kingdom is conducive to the happiest and best condition of the human race. We believe that every individual who reflects candidly upon this, will come to a similar conclusion; because every man is more or less a poet, in feeling if not in expression. Every man has an "ideal state of bliss" in his mind, which, on comparing with the state which permits the practice of killing and eating animals, impresses his mind strongly with the conviction that such a practice is not only incompatible with this state, but that it is one of the great barriers to the realization of his most cherished thoughts.

\* *Metamorphoses*, Book xv. l. 137; *Dryden's Translation*.

† *Essay on Man*, Epis. iii. l. 147. ‡ *Spring*, l. 233.

Men of business and of the world, may regard poets as "visionary enthusiasts;" but the real poet is he who sees more of truth than other men; and the time is now coming, when such will be more justly esteemed. When the "fine spun theory" shall become the well-tried and successful practice—when the man who toils shall thank the thinker for lightening his labour by the application of truth to life; when the labour of the hands shall be directed by the labour of the head; and by a combination of the two—a pleasing interchange of thought and practice; the man of business and toil will bring his life into harmony with true philosophy; whilst the philosopher and poet will learn from the practical worker, that labour is a blessing when thus regulated and guided; that it conduces in its flow of health and vigour to a more vigorous state of mind as well as body; that the active co-operation with nature is the way to learn nature, and thus may be seen the wisdom of placing man "in the garden of Eden to dress it and to keep it."

Who is there that cannot learn from the following lines of *Lucretius* encouragement to live more in accordance with truth and nature. Speaking of the ancients, *Lucretius* says:—

"The nerves that joined their limbs were firm and strong;

Their life was healthy and their age was long: Returning years still saw them in their prime; They wearied ev'n the wings of measuring time; No colds nor heats, no strong diseases wait, And tell sad news of coming hasty fate; Nature not yet grew weak, nor yet began To shrink into an inch the larger span." \*

\* \* \* \* \* Soft acorns were their first and chiefest food, And those red apples that adorn the wood." †

Mr. Smith enumerates upwards of twenty other historians and poets who confirm this opinion of the original food of man. We agree with him in the opinion, that although the use of flesh was strictly forbidden before the deluge, it is most probable that this, as well as other sensual gratifications, was more or less indulged in the time when "all flesh had corrupted his way upon the earth." ‡

Mr. Smith simply quotes the Scriptures as historical records, and not to enforce the opinion, that to eat flesh is to violate a Divine command. In fact, he comes to the conclusion, that "when the deluge had swept away the first generations of man, permission appears to have been granted to man to eat flesh-meat; as we learn from the following words:—'Every moving thing that liveth, shall be meat for you; even as the green herb have I given you all things. But flesh, with the life thereof, which is the blood

thereof, shall ye not eat.' \* \* \* I am inclined to admit the full force of such passages; and to acknowledge that man is not, since the flood, restricted by the law of God from partaking of animal food. It was, doubtless, foreseen by the Omnipotent, that mankind would, in obedience to his command, 'be fruitful and multiply, and replenish the earth; † that they would, in consequence of emigration and various causes, frequently be placed in such circumstances, that fruits, roots, rice, wheat, and other grains, could not be procured. Man, however, is so admirably organized, as to be capable of inhabiting every clime: he is not only to 'replenish the earth,' but to 'subdue it; to bring it into a state of universal cultivation, and to 'have dominion over everything that moveth upon the earth.' In accomplishing these Divine purposes, he would frequently be exposed to great privations; for, as grass, and other inferior herbage, affording support to herbivorous animals only, are the sole productions of cold climates, man would be under the necessity of becoming carnivorous, until art and industry had rendered the soil of newly-inhabited parts of the earth fruitful and productive. *Plutarch*, in reference to this, observes:—'And truly, as for those people who first ventured upon the eating of flesh, it is very probable, that the sole reason of their doing so, was scarcity and want of other food.' If then, the original restriction as to food has not been *relaxed*, man, in obeying the impulses of nature to preserve his own life, would have broken the law of God; but the moral and physical laws of an all-wise Creator, are always in strict conformity with each other. Man was to increase, multiply, and replenish the earth, and subdue it; to have dominion over all animals in all climates: it is, therefore, consistent with all correct views of Divine government to expect, that he would receive such an organization from the Divine hand as would render him capable of subsisting on the greatest variety of food; the productions of all climates; with full liberty to use all such as he might be induced by his instincts or reasoning faculties, to adopt, as circumstances might require. The flesh of animals, therefore, could not be excepted; for in many climates no other food could be procured." (p. 21.)

Now, whilst we are willing to admit the force, to some extent, of this reasoning and deduction from the literal expressions of Scripture, and from this mode of viewing them, we would venture to suggest another mode of viewing the subject, which will be apprehended by those who are willing to give the subject that candid consideration which its importance demands. We believe men

\* *Creech's Translation*, book v, l. 981.

† *Ibid.*, l. 997.      † *Gen. vi, 12, 13*

\* *Gen. ix, 3, 4*      † *Ibid.*, l. 28, and ix. 1.

are now growing too wise to fear the result of freedom of expression, or to take offence on the ground of difference of opinion ; whilst it is little short of an insult to a reader, not to give him credit for charitable judgment, especially on religious questions.

We confess ourselves strongly impressed with the idea of the unalterable character of God. We believe his laws are unchangeable, and that departure from them now deprives man of his true enjoyment of life, as certainly as it did when it expelled man from Paradise. We believe that it is nothing but this continual disobedience to the laws of God, both natural and spiritual, which prevents man from regaining that happy state which the word paradise describes. Every child begins the world in the "paradise of innocence," and its departure from innocence is followed by its expulsion from the garden of delight. If laws were "relaxed," it would be inconsistent with Divine justice not to relax the punishment and pain which naturally follow their violation. But we find that such is not the case ; that the penalty of both physical and mental suffering is incurred as much now as before the deluge. And this penalty is permitted in mercy, we have reason to conclude, to teach us wisdom.

To suppose that meat for the *body* only was implied in the expression, "Every moving thing that liveth shall be meat for you," would be to suppose that reptiles, poisonous animals, and herbs, trees, and "every moving thing that liveth" should be adapted for the human stomach, which we know is untrue. And to defend eating flesh on the ground of eating no blood with it, is equally fallacious, because blood is in fact so incorporated with flesh, that it is almost impossible to eat the latter without some portion of the former. And especially do those who emigrate to new countries consume "flesh with the blood thereof." Who can pass the ordinary dining houses in our streets, and see the cooked joints of meat exposed, without perceiving the red blood issuing from the blood-vessels of the muscular tissue ? Wash a piece of flesh in water, with friction, so as to rinse out all the blood which it contains, and the fibre, the empty veins, blood-vessels, nerves, and sinews which remain, will not be particularly tempting to the most carnivorous appetite. Even, therefore, taking a literal view of this passage, it seems to give a decided exception to "flesh with blood," and as the former is not eaten without the latter, it may reasonably be taken as a repetition—a confirmation—of the former wise ordination of man's food. Flesh is not a "living thing," nor does it move. It is dead, and especially when blood is entirely abstracted from it, is it destitute of vitality ;

whilst herbs, seeds, and fruits, all possess the vitality of vegetable life, and are full of all the elements of animal nutrition. Thus the exception to flesh becomes the stronger, as it is everything that *liveth*, which is to be meat for man. Then as to the necessity of man's eating flesh in certain climates : the question may be asked, does man ever arrive at such a state of absolute necessity, but by some departure from right conduct in other ways ? God could never ordain certain laws, and then place man in such a position as to be unable to obey them. It is by departure from those laws that man thus becomes a slave to circumstances. Man is created *free*, but his choice of evil renders him a slave. What, for instance, renders emigration apparently necessary to the prosperity of this country ? The mistaken application of that land which is cultivated, and the non-application of much that is capable of cultivation ! Man's disregard of the laws of his constitution, has led him to feed animals on the produce of the soil, instead of feeding human beings, and he supposes that Providence intends him to seek in distant and uncultivated, perhaps barbarous countries, the means of living. If to "replenish the earth and subdue it," must be taken literally, we should ask ourselves whether we have done our duty at home, before we commence operations on less favoured lands ?

But we trust the time will one day arrive when these texts and passages of Scripture will be taken in a higher acceptation than in relation to food, merely. Man in a certain state of immersion in external things—in his fondness for the gratification of the senses—naturally reads these passages as relating to these only ; and the appetite exercises an amazing influence over the views he entertains as to their meaning. It is in this way that all subjects appear to us, just according to our condition. A practical botanist, for instance, forms to himself a very different view of the plants and flowers, to that conceived by the merely casual observer. He can place each plant in its proper order and dissect its parts. Its petals and its stamens are to him full of order, beauty and meaning. He can find in the contemplation of these a mental, perhaps a spiritual feast, which far exceeds in value any material advantage ; whilst the merely sensual utilitarian would see nothing valuable in a plant except its eatable portions.

If, however, we would apply Scripture to its right purpose, it must be acknowledged that it is right to seek a spiritual as well as a material or external meaning ; and in this way we may be led to perceive that "man does not live by bread alone." That there is a "feast of reason ;" a "bread of life ;" a

spiritual food intended by such words as these, more substantial than the "meat which perisheth." If we would study the Word and works of God aright, it would soon be discovered, that every living thing that moveth is capable of imparting to us this spiritual meat for our nourishment, whilst the lusts of the "flesh"—the low and sensual desires of the mind—with the "life thereof, which is the blood thereof," are strictly, wisely, and mercifully forbidden.

We would appeal to every sincere Christian, whether this application of this oft-quoted sentence be not most in accordance with the whole tenor and spirit of the Word of God? Does not conscience continually unite with Scripture in prompting us to eat of the bread of *life*, and to forsake the life of *fleshly* or sensual indulgence? And it is on this ground that the Vegetarian principle accords with the *spirit* as well as the letter of Scripture. It leads men to forsake the fleshly desire, by ceasing to gratify a fleshly appetite. It tends to raise men's affections and thoughts to purer objects and holier themes. It teaches man to *preserve* not to *destroy* the life of innocence; to love "*mercy* and not sacrifice;" to "*replenish the earth* and to *subdue it*"—to cultivate his mind and to subdue its earthly principle or tendency; "*to have dominion over all animals*"—over the animal propensities of his own mind. This we believe to be the true internal meaning of these expressions, and we believe them capable of supporting in its higher bearings that very principle which in its practice is conducive to the life they so beautifully inculcate.

"Without any disparagement of the cause of vegetable diet, therefore," concludes Mr. Smith, "it may be conceded, that animal food was permitted after the deluge, when 'men began to multiply on the face of the earth.'" (p. 23.)

It is exceedingly important that a proper distinction be made between a *permission* and a *Divine sanction*, not to say command. It is highly probable, as Mr. Smith remarks, that flesh was eaten before the deluge, and consequently that it was permitted then; and we have no reason to conclude that there was ever anything *more than a permission* afterwards; just as evil of every kind is permitted to exist in order that man may be in freedom. But we would remove the impression likely to be made by the above quotation, that increase of population is any reason for partaking of animal bodies; on the contrary it is, in our estimation, a most powerful reason for adopting a Vegetarian diet, for it is clearly shown, by Mr. Smith, in the Appendix C, that on an exclusively beef diet, 12 acres of land is required to support one man,

where, on an exclusively bread diet  $\frac{1}{3}$  of an acre is sufficient!\* Whilst, at the same time, we invariably find, in considering the dietetic habits of nations, that the greater their simplicity and freedom from the use of flesh, the more prolific are they.† We have felt it our duty to state thus much because we believe the present state of knowledge on these subjects required their further explanation; and we feel confident that the author of *Fruits and Farinacea* will, on reconsidering the subject, come to similar conclusions.

We heartily respond to the sentiments expressed in the following beautiful passage: "We are told that 'God created man in his own image; in the image of God created he him.'‡ Now, where shall we find this divine image, except in that state of innocence and moral perfection in which man originally existed? Upright in mind, holy in heart, and righteous in action; the very thoughts of killing or of cruelty could find no place in him. At peace with the whole animated creation, his presence would excite neither the fears of the timid nor the resentment or ferocity of the strong. The dominion he held over every living thing, would be regulated by benevolence and kindness; mercy would restrain him from doing injury to any one of the animals by which he was surrounded; pity would move him to relieve every appearance of distress or pain; a universal sympathy would characterize all his actions; and his supreme pleasure and enjoyment would consist in serving his God, and in rendering all creatures endowed with life and sensation happy and contented. The delicious fruits of Paradise would abundantly satisfy every craving of appetite; and no motive could exist in his pure mind for shedding blood or inflicting pain." (p. 27.)

The following, too, is irresistible reasoning, and beautifully descriptive, although we do not exactly coincide with the application of the Scriptural quotation: "Even in our degenerate state, the man of cultivated moral feeling shrinks from the task of taking the life of the higher grade of animals: and abhors the thought of inflicting pain and shedding blood; how much more, then, would purer minds and more feeling hearts, be moved by the agonies and quivering limbs of creatures slaughtered for their appetite. While the state of innocence continued, the dominion of man over the animated creation was regulated by love and kindness; but when he had lost the image in which he was created,—when a perverted appetite and a selfish principle prevailed against the dictates of reason and benevolence,—when blood had

\* Supplement, p. 7.

† "True Law of Population." ‡ Gen. i, 27.

stained his hands, and guilt had hardened his heart,—when repeated acts of cruelty to dumb animals had blunted his feelings, and feasting on their flesh and blood had inflamed his passions,—in short, when immorality and violence had deluged the earth, then was he permitted to rule with a rod of iron, where before he had swayed the sceptre of peace; and the language of Deity was: ‘The fear of you, and the dread of you, shall be on every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth!’” (Gen. ix. 2.)

“I believe, all whose feelings have not been greatly corrupted by habit, will conclude that the taking of life would have been highly revolting to the minds of the first race of mankind; and as our feelings are a part of our better nature, and the impress of Divine power and wisdom, we may rest assured, that an all-wise Creator would not have rendered a diet necessary to our health and happiness, which must be obtained by doing incessant violence to our sympathies.” (p. 28.)

If the *law* had been in any degree “relaxed” by Divine sanction, how was it that our “sympathies,” our “better nature,” our humane feelings were not at the same time relaxed or lessened by similar authority? No: we believe it is man who has relaxed in his observance of the law, and not the law which has been relaxed. The law is one of mercy and benevolence. It is to the highest interest of man to obey it; and it would be depriving him of the power to attain one of the greatest blessings of existence, did it not continue in its full force. The laws of God are laws of love. It is a privilege to be under their dominion. So far from their being strict, so as to require relaxation; they are ever lenient to those who strive to know and obey them. To live in accordance with Divine laws, is the highest state of liberty which it is possible to attain; to live opposed thereto, is the most degrading slavery. We believe, therefore, that God never places man in a position in which observance of his laws is impossible, or in which it becomes necessary for him to do violence to his sympathies; and it is in consequence of perverseness, in some way,—some path of error previously entered upon,—that such cases of necessity seem sometimes to occur.

Mr. Smith proceeds to draw inferences from the sensations of sight, smell, and taste. And after showing that these must originally have been the guide to man, in the selection of his food, remarks:—“Upon the instinctive feelings, then, mankind must have originally depended for direction, in the selection of appropriate diet; and can we sup-

pose, judging even from our own perverted sensations, that man would be tempted by the sight of other animals to kill them for food? There is “beauty in them,” it is true;—their shape, symmetry, and motions, delight and please us; but there is no such beauty as is calculated to excite the appetite while *living*, much less when *dead*. But, suppose an animal to have been killed, either by design or by accident, and that its skin had been removed—would this be a sight calculated to excite desire, or would the smell and taste be gratified by such an object? Rather, would not the sensations arising from these organs, excite horror and aversion; and, in a warm climate, where putrefaction immediately succeeds dissolution, must not the dead flesh have speedily diffused an offensive odour, and occasioned insuperable loathing and disgust?” (p. 33.)

After thus showing the repugnance of the pure senses to flesh, Mr. Smith proceeds to the more pleasing subject of the delight afforded by the sight, scent, and flavour of fruit:—“No other kind of diet, in its natural state, is so calculated to afford pleasure to three out of the five senses with which man has been endowed. The eye is pleased with the varied forms and hues of the fruit of genial climes, and fruit yields a fragrance to the olfactory nerves not to be surpassed; while luscious juices and rich flavours, render the sensual enjoyment complete. Fruit, then, would doubtless be best calculated to attract the notice of mankind; and upon this they would be induced, by every instinct of their peculiar organization, to make their repast; until either scarcity, change of climate, or other causes, reduced them to the necessity of adopting a diet less congenial to their nature, and less conducive to their happiness.” (p. 34.)

A chapter on the “preparation of animals for food,” concludes this part of the subject, from which we quote the following:—“Another physical reason presents itself for considering man not to have been originally carnivorous;—namely, the want of implements for slaying, cutting, and preparing other animals, before he could make use of their flesh for food. All animals destined for feeding on flesh, are provided by nature with instruments for catching, tearing, and devouring their prey; but for man their is no such provision;—a plain indication that, previously to the discovery of the arts, he must have been indebted to some other productions for his subsistence. ‘God hath made man upright; but they have sought out many inventions.’”\* (p. 35.) “Whatever source of evidence we consult, therefore, no dis-

crepancy is found. Revelation and tradition, morals and man's sensitive feelings, nature and art, all harmonize in declaring that man, when fresh from the hands of his Creator, when he lived in innocence and peace, when

he was blessed with happiness, health, and vigour; for many hundreds of years,—and before a gross selfishness had corrupted and degraded his nature,—lived upon the simple productions of the earth." (p. 36.)

## MEMOIR OF THE LATE WILLIAM WILSON, THE BRADFORD PHILANTHROPIST.

AMONG the pleasing instances of men who have adopted the Vegetarian practice in isolation, apparently from the spontaneous conviction of their own hearts, and from being guided solely by the Spirit of Truth and Mercy, occurs the case of WILLIAM WILSON, of Bradford. Deeply do we regret that such an exemplary character should have lived "to us unknown," and that, although he attained the age of 82 years, he should have died before we could become acquainted with the particulars of his devoted life. Through the kindness and talents of Mr. ALDERMAN BEAUMONT, however, who had the good fortune of a long personal acquaintance with his venerated townsman, we are enabled to present the following valuable sketch, which appeared in the *Bradford Observer* of December the 13th, 1849. We give it *verbatim*, with the greatest confidence in its authenticity. It affords a striking exemplification of the truth that wherever a certain degree of moral cultivation has been arrived at, there has the Vegetarian principle naturally obtained, and there has it imparted its blessings.

"Such was the characteristic modesty of the subject of this imperfect memoir, that, as he ever shrank from praise and popularity, so he as carefully avoided every position, which could expose him to public notoriety; and to this ruling passion is to be attributed the silence, which, as stated in the last week's *Observer*, he imposed upon his immediate executors, upon the subject of his 'poor doings.' And it is only under a conviction that the eminent qualities of so remarkable a man become a great moral heir-loom to posterity, that the writer could be prevailed upon to enter the sanctuary of his lamented friend's personal history, knowing that he was ever anxious 'to do good by stealth, and blushed to find it fame.' But of whom shall we venture to speak, if we are to pass over in silence one, who, paradoxical as it may appear, was the most *retiring*, and the most *illustrious* of our citizens!

"WILLIAM WILSON was born at Esholt, in the parish of Otley, on the 28th of October, 1767. His parents were 'Friends,' and of this interesting and exemplary society, he continued to be a consistent and worthy member to the day of his death. His father

was an American cloth merchant, whose commercial disasters having prevented him from the entire payment of his debts, so preyed upon his spirits, as to bring him down with sorrow to the grave; it should be mentioned, however, that his children, as they acquired the means, most honourably discharged in full all their parent's obligations, and it ought to be added, that they all lived to acquire a competence, and to retire from business with a well-earned inheritance. He died before the birth of the youngest child, leaving a widow and ten children to lament his untimely removal. Mr. Wilson's mother was a very superior woman, and succeeded in training up her large family in a most exemplary manner; so that, although they all grew up to years of maturity, they exhibited the most correct and reputable conduct; some indeed acquiring considerable wealth, and all maintaining a decided respectability of character and station.

"The subject of this notice was apprenticed to a respectable grocer at York, where he conducted himself to the satisfaction of his master. He commenced business on his own account, in this town, and conducted the trade of a grocer and draper in the shops now occupied by Mr. Armitage, plumber, New Street, and Mr. McCroben, draper, Kirkgate. Here, it is supposed he carried on business about ten years, with great industry and intense solicitude. After having carried on the retail trade with considerable success, he was induced to relinquish it, in favour of some other members of his family, and transferred his capital into a wholesale department, as a stuff merchant. In this he was still more successful, and at fifty years of age he retired from business, having realised, by the blessing of God upon his exertions, the sum of twenty thousand pounds.

"The fact of his having relinquished his business, when the full tide of prosperity was flowing in upon him, forms in itself a most interesting and instructive feature of his personal history; since it proves, that however anxious he might have been at one period to make money, his mind had now undergone, under the influence of Christian principles, an important change, for instead of desiring to accumulate more and more

wealth, as but too many do, whose minds are thereby only rendered more sordid, his desires and perceptions had acquired a new and heavenly mould, so that he was enabled, by Divine grace, to come to the eminently wise and magnanimous resolve, not to employ his remaining strength and opportunities in the further prosecution of worldly acquisition, but to devote his time, and the ample means placed by Providence at his disposal, to the cause of neglected but suffering humanity. His beneficent efforts were carried out upon a large and most systematic plan, as time and opportunities furnished the continuous occasions for their exercise; and the objects upon whom his warm benevolence operated so freely, required no other recommendation than that of suffering and want! His noble benefactions were not the result of a fitful and capricious charity, nor were they lavished upon a favoured few; his sympathies were always on the side of suffering humanity, without respect to person, party, or denomination.

“For more than thirty years, it became the essential and exclusive business of his life, to explore and to relieve cases of poverty and distress. And in the accomplishment of this God-like undertaking, he employed the same assiduity and care, which he had been wont to exercise in the management of his secular calling; and, in the prosecution of his higher eleemosynary employment, which had now become his sole and sacred occupation, he commissioned two prudent and trustworthy persons to make domiciliary visits to the poor of Bradford, and the surrounding villages, in order that he might ascertain the real objects of distress. They were instructed to make notes of the particular circumstances of each family deemed to be proper objects of Mr. Wilson’s benevolence, and to such was given a ticket, with a certain number upon it. In this manner, about three villages were carefully visited each winter, and in order to meet the cases, Mr. Wilson made up a parcel from his large stores, of such articles as might be the most useful at the time; and being thus fully prepared, a horse and cart were procured, and loaded with shoes, clogs, stockings, flannels, serges, cottons, blankets, bedding, &c. &c., which being duly conveyed to the place, a room was hired, and the parties who had previously been favoured with tickets, came to the dépôt, and were cheerfully supplied, in the most quiet and unostentatious manner.

“Bradford and its suburbs were carefully visited once in four years by Mr. Wilson and his agents; and in this manner, he has distributed many times, after the rate of a THOUSAND POUNDS A YEAR! During the urgent distress of 1826, besides giving more than his ordinary supplies in clothing, &c.,

he caused to be distributed, three boat-loads of potatoes, and whilst others contented themselves with a pecuniary subscription of fifty or a hundred pounds, he personally attended to the bestowment of immense sums! One of Mr. Wilson’s executors, who has had access to his private accounts, is of opinion, that he has not given away, since his retirement from business, much less than FORTY THOUSAND POUNDS! And, whilst dealing out, with an unsparing hand, the substantial proofs of his princely liberality, he was at all times, a true financier, and a thorough practical economist.

“As a steward of the gifts of God, he carefully invested his money, so as to secure a fair rate of interest, and on no occasion did he relax from the utmost exactness in his monetary dealings; and yet it is believed that his personal and domestic expenditure never reached £150 per annum!

“His house, like his person, was a pattern of plainness and simplicity. His furniture consisted of nothing fashionable or superfluous; and his table was equally marked by comfort and frugality. Mr. Wilson was a bachelor, and on that account had the most perfect command over his own movements; and during a long series of years he continued, at great personal labour and much and frequent inconvenience, to lay himself out for the bestowment of the most timely and acceptable supplies to the poor. So much so, that he had justly acquired the designation of the ‘Benevolent Mr. Wilson,’ and ‘Good Mr. Wilson.’

“Finding, however, that he was not unfrequently, and sometimes grossly, imposed upon, for the wide-spread benevolence of his character rendered him liable to almost innumerable applications for charitable aid of one kind or another, he began to reflect, whether some method could not be devised, by which the poor, and especially the improvident, should be led to improve their own condition, wisely considering, that ‘prevention was better than cure,’ and that the highest charity of all would be to enable poor persons of character and prudent habits to help themselves; and about ten years ago, he commenced the practice of lending small sums of five, ten, and fifteen pounds to such persons, to enable them to emerge out of their temporary embarrassments, and in this way, his generous and often truly delicate assistance, has been the means of rendering essential aid to most worthy families. He was also strongly impressed with the idea, that the most effective charity would be that of permanently ameliorating and improving the condition of the poor by raising their moral and social character. Alas, but too many of the recipients of his bounty, were those

whose destitution and misery, were brought on through *intemperance*; and, although he condemned, as he also deprecated, the conduct of the miserable drunkard, he pitied, and hence he relieved, the hapless and ruined family! These considerations, and the sound views which he had long entertained, on the nature of intoxicating liquors, predisposed him to embrace, with eagerness, the proposal, which originated with our present worthy chief magistrate, in the year 1829, to form a *Temperance Society*; which, as it was the first established in England, had not only the energetic influence and ardent co-operation of its founder, but in the late William Wilson it found, also, a most active and liberal promoter. Mr. Wilson saw at once, in the Temperance Society, that great moral lever which was so necessary, and so well calculated, to improve the personal and social condition of the labouring poor; and, believing, as he did, that the vice of intemperance owed its existence to the universal fallacy which had prevailed for ages, as to the nourishing and invigorating properties of intoxicating liquors, he instantly and heartily identified himself with the temperance cause; and by his counsels and co-operation, but above all, by his unparalleled liberality, in furnishing the means of spreading information through the press, he rendered incalculable service, in the diffusion of temperance principles. Mr. Wilson had great reliance on the beneficial effects of *TRACTS*, and hence, he selected such materials as, in his opinion, were best calculated to tell upon the public mind; and in this sort of editorship, he proved an excellent compiler, and had them printed, by *tens of thousands!* At one period he was almost as busy in arranging and selecting the subjects for publication, and in corresponding with his chief printer and publisher, Mr. Pasco, of London, as any man in the trade; and through his London agent, he supplied, at his own expense, large parcels of tracts, to almost every temperance society throughout England, and the principality of Wales.

"In connexion with the Bradford Temperance Society, Mr. Wilson held successively the office of *Secretary, Treasurer, and President*; and although his singular modesty would rarely suffer him to occupy a place on a platform, he was most exemplary in his attendance at the meetings of the committee; and in every way, influenced by his strong views of the paramount claims of the temperance cause, did he render the most essential and efficient service. Nor should it be forgotten, that for nearly two years, he furnished the means of providing an excellent temperance missionary in Bradford.

"But, devoted as Mr. Wilson was to the temperance cause, he was most deeply interested also in the subject of "the prevention of cruelty to animals;" and he procured and circulated largely, *tracts* on this important subject. And here the writer may now be permitted to mention, what, during the life-time of Mr. Wilson, he was precluded from making known. Some years ago, he called upon the writer, and expressed his deep concern for the *CRUELTIES* which were inflicted on the lower animals; intimating at the same time, his desire to be instrumental in some way or other, in calling public attention to the subject. After some conversation, Mr. Wilson proposed to offer the sum of £100 for a Prize Essay on the subject, if the writer would correspond with the "Society for the Prevention of Cruelty to Animals," and propose to them to advertise for the essays, and adjudicate upon their merits; stipulating, however, that neither the committee in London, nor any other party, here or elsewhere, should be informed of the name of the donor!

"The society most cheerfully undertook the details connected with advertising for the production of essays, and the Earl of Carnarvon, and another distinguished individual, were chosen and acted as adjudicators upon Forty Essays which were sent in, all of which were most carefully examined, and the late Rev. Dr. Styles was declared the successful competitor. This essay was immediately published, and it is not Mr. Wilson's fault, if it has not eminently tended to plead successfully the claims of those who cannot plead for themselves! The humanity and the Christian feeling, which triumph in this beautiful and delicate act of benevolence, require no comment.

"It is well known that Mr. Wilson was a confirmed *Vegetarian*, and his aversion to the use of animal food, which he had abstained from, during the long period of forty years, may have arisen, in the first instance, from his abhorrence of the cruelties which are inflicted upon animals, when slaughtered. Although, it cannot be denied, that of late years he has been a thorough, if not a zealous convert, to the *principles of the VEGETARIAN SYSTEM*.

"Of *TRACTS*, Mr. Wilson must have paid for, and circulated gratuitously *MILLIONS!* And for the space of thirty years, his whole time and energies were fully employed, and often heavily taxed, in devising and carrying out schemes of mercy and benevolence! His whole life, from the period when he commenced his career of unexampled benevolence, presented one uniform tenor of consistent piety. To strangers, he might appear reserved, but his apparent reserve only resulted

from his constitutional modesty and retiring habits, whilst to those who enjoyed his friendship, he was frank, open, and intelligent, in no ordinary degree.

"It was expected that he would dispose of nearly the whole of his property before his decease, but from the improved condition of the people, since the revival of trade, and from the circumstance of his death occurring perhaps sooner than he had anticipated, he left behind him about £2,700; which, instead of dividing it amongst his relatives, with whom he ever lived on the most affectionate terms, knowing that they needed not his worldly substance, he bequeathed a few sums, of not more in any case than two hundred pounds to one individual, and a few of fifty to attached friends under peculiar circumstances, as follows:—

"£40 per annum to his faithful house-keeper.

Fifteen legacies, varying from £40 to £10 to his old servants, and a few poor people.

£100 to the Female Refuge for Female Servants.

£100 to the Female Penitentiary.

£100 for Tracts for the Anti-Slavery Society.

£100 to the Vegetarian Society.

£100 for Tracts on Temperance.

£100 for Tracts on Cruelty to Animals.

£200 to be divided amongst females in indigent circumstances, within the Borough of Bradford, not more than £10 each.

£200 to the Peace Society.

£200 to the Voluntary School Association.

£500 for the establishment and maintenance of a Ragged School.

"ALL DUTY FREE.

"In person, Mr. Wilson was tall, and of spare habit, not robust at any time, but remarkably intelligent, active, and persevering. Of late, his feebleness had become more apparent; for more than a week he was confined to his bed, but without any urgent symptom of disease. His mind was calm and peaceful; and having served his day and generation, by the will of God, he fell asleep, at five minutes after 12 A.M., on Friday, November 23rd, 1849, in the eighty-second year of his age, and his remains were interred in the cemetery of the Friends' Meeting-house, on the Wednesday following.

"He rests from his labours, and his works follow him."

## DOMESTIC

HERE is a class of popular periodicals, wisely devoting much attention to the subject of the domestic management of the industrious classes. We rejoice at this, because we believe that a true system of domestic economy, known and practised, would do more to raise the character and condition of our population than any political change, apart from this, ever could. But we would make *scientific facts* the basis of such a system; and be in no way led by the mistaken practices of either the past or the present, in our instructions. Such, however, is not always the case with even our most successful contemporaries, as the following plainly indicates.

In an article entitled "Cheap Dinners," in a periodical of the class to which we have alluded, occurs the following instructions:— "Now, if instead of buying a great quantity of greens or potatoes, or the usual allowance of beer and cheese, a shilling only were laid out in meat, by the mother of a family, this would buy 3 lb. of the cheaper parts of beef and mutton. If this meat be cut up into small pieces, and put into about 2 quarts of water, and let to warm slowly by the fire until it boils, it will make a most excellent and nourishing soup. This may be thickened with oatmeal, rice, or hard-toasted bread, or poured over and eaten with potatoes. The

## ECONOMY.

meat with a little of the soup may be warmed up with other vegetables for dinner the next day; and sometimes a shilling's worth of meat, if well prepared, may serve for 3 dinners."\*

We have here instructions for laying out one shilling according to the *most economical* principles of the flesh-eating practice. This is said to supply 3 lb. of the *cheaper parts of beef or mutton*. Let the light of science be brought to bear upon these instructions.

If 3 lb. of beef be bought for 1s., it must be either that part of an animal which contains a large proportion of fat, tendon, bone, or a piece of what is regarded as inferior meat, which, not uncommonly, is the flesh of an animal, more or less diseased. But, granting for the sake of argument, that it be all flesh (which is most improbable, at this price), what would the poor woman get for her shilling?

Chemistry shows that all the solid matter contained in 3 lb. is 12 oz., of flesh, whilst all the rest is water.† Here then we have a *practical Economist* recommending for a *cheap dinner*, the purchase of nutriment at the enormous price of 1s. 4d. per lb.!

Although the purchase of this meat is put

\* *Family Economist*, p. 29, vol. i.

† Supplement, p. 4.

forth as a principal feature of the advice in relation to economy, to make this  $\frac{3}{4}$  lb. of nutriment serve for 3 dinners, we see, still, that it becomes necessary to resort to farinaceous food, and even to the potatoes, which at first were apparently despised, and for which the flesh purchased was to be the substitute. If, therefore, there be any economy in the practice here recommended, it must be in the use of the *oatmeal, rice, and bread*, and not at all in that of the flesh.

But how, then, would the Vegetarian economist apply this shilling for a poor man's family? In the Vegetarian dietaries, amongst various preparations, will be found a recipe for "Peas and Barley soup;"\* by which 2 quarts of excellent soup, "such as "becomes solid when cold," can be made with ingredients which only cost 2½d.; and if made without butter, as we are informed it can well be, 1d. is sufficient to purchase them.

These 2 quarts of soup for 1d., be it remembered, are not made of an *inferior* article, but of the best kind of farinaceous food; and they supply much more nutriment to the system than can possibly be obtained from the soup of the 3 lb. of flesh, which flesh has to be saved till the next day, and finished the day after. For the sake of further comparison, suppose this Vegetarian soup to be repeated; for 1s. we can be supplied with 2 quarts of rich soup, every day, for five days, and if the butter be omitted, with 2 quarts of an excellent and highly nutritious soup, every day for twelve days; whilst the 3 lb. of flesh has to be supplied with oatmeal, rice, bread, or potatoes, to make it last three days.

One shilling expended in peas and barley, at 2d. per lb. for each, which is the price of the best Scotch barley, and dry green peas, would purchase 3 lb. of each. Three lb. of peas contain about 14 oz. of precisely the same flesh-forming principle of which the 3 lb. of flesh contained but 12 oz., and besides this, the peas supply more than 1½ lb. of equally important nutriment, in the shape of carbonaceous or heat-forming principle. Three lb. of barley contains about 7 oz. of flesh-forming principle, and about 2 lb. of heat-forming principle. Thus, the shilling expended in farinaceous food, would purchase 4 lb. 13 oz. of solid nutriment of the most suitable kind, whilst if spent in flesh, it would only purchase  $\frac{3}{4}$  lb., and this, of an acknowledged inferior quality, and deducting nothing for bone and other substances in such inferior parts, though there is invariably great waste, and much that cannot be eaten. Thus, the nutriment of farinaceous food costs *less* than

2½d. per lb., whilst that of flesh costs *more* than 1s. 4d. per lb.

We wish that every head of a family, especially of the working class, well understood this. To such we would say: make calculations for yourselves, such as we have furnished the data for, and which may be more abundantly found in the Vegetarian works. Let your thoughts follow some such reasoning as this: "If I spend for my family 3s. per week for flesh, can I not effect the same purpose which is effected by the 9 lb. of inferior flesh, containing, as it does, 6½ lb. of water, in a better way, and at a much cheaper rate, in farinaceous food?" What is the difference? Why the fact is, even out of this small sum, 2s. 6d. may be saved weekly, and a family be *better fed!* Say not, therefore, "the little I eat can make no difference." But rather calculate in what way 2s. 6d. per week can be better expended, to promote the domestic comfort or intellectual enjoyment of either yourself or family. In one year this sum will amount to £6 10s., sufficient, in the country, to pay the rent of a neat comfortable cottage for a labourer's family; or, if expended in provisions, it would purchase:

15 bushels (720 lb.) of wheaten flour, at 6s. . . . .	4	10	0
12 bushels of potatoes, at 3s. 4d. . . . .	2	0	0
<hr/>			£6 10 0

Experience is the best test of the truth of what we have stated, and we feel assured that those who apply this test, by trying for themselves, will readily perceive the important relation which the Vegetarian practice bears to domestic economy.

To the conductors of that exceedingly useful department of periodical literature, which may well be denominated "domestic,"—those who write for the improvement of the homes of the industrious classes—we would say: we rejoice in your humane and benevolent efforts and intentions. Although we may point out what we may deem your errors, we do so with a friendly feeling, and with a view to promote the same object which you have at heart: and we do so with the confidence that as soon as you are satisfied with the practicability of our system, you will not only cease to give counter advice, but begin to promote in your own way, a principle, which in teaching an important branch of domestic economy, is at the same time inculcating the duty of mercy and kindness to both men and animals; and which, whilst it teaches this in theory, and keeps it ever before the mind, in practice, promotes that health of body, and tranquillity of mind, which render the performance of that duty easy and delightful.

\* *Recipes of Vegetarian Diet*, p. 8; and *Penny Vegetarian Cookery*, p. 10.

## FRUITS AND FARINACEA THE PROPER FOOD OF MAN.

THERE is an advantage peculiar to the advocacy of a sound principle, which cannot fail to strike the mind of every reflective reader. It is this: every proposition which is made, and shown to be true, serves to elucidate, strengthen, and confirm such as may succeed. Thus, MR. SMITH, in the first part of his work, has proved most conclusively, as far as the facts of history can prove, that the Original Food of Man, was the direct productions of the Vegetable Kingdom. This ground so clearly shown, and so powerfully maintained, becomes a solid foundation for the second part of the work, which treats of

### THE NATURAL FOOD OF MAN.

That which was the original food, must, unless the nature of man be changed since its origin, be also the most natural. We know, that from the force of habit, man believes many things to be natural to him, which are quite the reverse. There are, indeed, certain states of the human mind, in which everything is viewed inversely, and truth itself is regarded as error, just as the light of day appears to certain birds and animals, that "love darkness rather than light," to be utter obscurity. It is natural for the owl to be blinded by the light; but if man be in that state in which the light of truth appears darkness to him, it is a proof that he is not strictly in a natural state; artificial habits must have perverted his mental perception.

It is important to a right appreciation of this subject, to understand properly what is meant by the term *natural to man*. It may, indeed, be said, that art itself is natural to man. "Is it not," as some may inquire, "as natural for man to build a house, as for a bird to build its nest, or a bee to construct its comb?" And "does not this show that art itself is but another phase of nature?" We do not seek to prove that such is not the case; we believe art is natural to man, and all the effects of art, are, doubtless, the result of the operation of certain laws of his nature. The habits of eating, which he has formed, artificial as they may be regarded, are, doubtless, the natural consequence of certain features of the human constitution. In this sense, disobedience to the laws of creation, in various ways, may be regarded as *natural*, because it is in perfect keeping with a certain state of perversion, to which man's nature is commonly subject. When we speak of the nature of man, therefore, we must regard it as that of a being of gradual growth and development, passing through innumerable states or degrees of perception and appreciation, which materially modify,

and entirely alter his views and practices. Viewing man in this way, we may be able to account, in some degree, for the variety of opinions which are, we believe, conscientiously entertained on this subject.

In infancy, the physical senses gradually commence their activity; at first they are exceedingly imperfect; and that of sight, which seems the noblest, is also, according to BUFFON, "the most uncertain and delusive." "The first great error in the sense of seeing," says BUFFON, "is the *inverted representation* of objects upon the retina; and till the sense of *feeling* has served to *undeceive* it, the child actually beholds every thing *upside down*." The infant, therefore, may be considered as *naturally* beholding all things inverted. The sense of *feeling* is brought gradually into activity, and the other senses render their aid; the child grows, and objects begin to assume their true position and character. But there are still many delusions. The senses, alone, would lead the child to conceive that the sun actually rises in the east, and sets in the west; that the stars are so many lamps, to light the inhabitants of the earth; and many, indeed, are the mistaken conclusions, to which a mere dependence on the senses for information would lead. But, there grows along with the senses, though perhaps at a slower pace, a mental power of perception and reflection, which gradually enables its possessor to overcome the fallacies of the senses, and, by a due cultivation of this, and contact with other minds, a higher degree of truth, as to these natural objects, is arrived at. And, who shall say, that to believe that the sun rises and sets, is not natural to man, in the state which we have described. Before GALILEO announced his discovery, and, indeed, for some time after, it was perfectly *natural* for man to believe this; and, even now, among uneducated peasants in country villages, even in England, it is not difficult to find instances where this belief is still adhered to. The child grows. He becomes gradually possessed of all the physical qualifications of an adult human being. And having attained from five to six feet in height, and twenty-one years of age, is regarded as a man; and the delight he feels in the exercise of his matured faculties, tends to convince him that such is the case. We do not deny, but he may be justly considered a man, *physically*. But he has yet more faculties to develop, if not to acquire. The green husk and shell of the nut may have attained their full size, but the kernel within has yet to be matured. There is a degree of perfection, therefore, to be attained within, as well as without. The *mental senses* have to be

brought into operation. Of these, sight—perception—is the most delusive; and men see principles at first, as in an inverted position. Everything, as we have seen, is upside down to the newly practised eye; and it is the same as to *mental* vision. The gratification of the senses, and not obedience to natural or divine law, is the greatest object of life. The senses are gratified most, by what they have been most trained to delight in. Custom has inured man, in some parts of the earth, to partake of the flesh of animals. The sense of smell, and taste, if not of sight, hearing, and touch, have been educated to delight in this practice. “Man is *naturally omnivorous*,” say those who have been thus trained. We may say that man in this state, *naturally* arrives at this conclusion. This is quite as natural, on the first exercise of the intellect on this subject, as it is for the infant, on its first experience, to see the objects which surround it, as “upside down.”

Man in this infantile state of mental perception, walks abroad in the fields. He sees the cattle feeding on the side of the hills, and the sheep wandering o'er the plain. “These are created for my use,” says he; and he *takes away their lives*, and eats their flesh! This is *natural* to man in this state. It is quite in accordance with the *inverted* state of his perceptions and feelings, to take delight in *death*, rather than in *life*; to use these gentle creatures, intended to teach him innocence, kindness, and affection, for the gratification of his cruel and destructive propensities.

But whilst we admit that these perversions of the designs of Providence, are *natural* to man in this *perverted state of his perception*, we have faith in a much more complete development of man's mental nature; and, whilst this will enable man to see all things in their true position, undeceiving him from the fallacies of the senses, it will lead him to allow reason, justice, and mercy, to take the place of appetite, and cruelty, and sacrifice. *Reason*, under the guidance of the facts of history, science, and experience, must lead him to see that the former view of this subject was the reverse of fact; that man by his formation and structure, *naturally*, is a “clean eating animal” living upon the productions of the soil, and, consequently, that his former destructive habits were formed under unfavourable influences, derived from fallacious appearances, before his mental vision was sufficiently matured to enable him to form a correct judgement. *Justice*, a more powerful motive to action than before, leads him to respect life in all its forms, and to prevent its sacrifice wherever it can be preserved. *Mercy*, too, exercises its happy influence, and he finds there is more joy in permitting animals to live, in sport and play-

fulness, than there ever could be in sacrificing their lives. He may yet believe, that animals are created for his use and pleasure; but he will see more use and pleasure in their *living*, than in their *dying*. He will see moral and intellectual, as well as physical uses, for these creatures; and to serve all these, they must be allowed to *live*, and not be cruelly slaughtered, and thus made to minister to physical, intellectual, and moral degradation. In this state, therefore, man, by the growth of his intellectual and moral powers, begins to see things as they really are, instead of in the inverted position of his more infantile perception, which, however right that position might appear then, appears absurd to him, now that his mind has become capable of comprehending the subject in its mental, as well as physical relations.

This state of man, too, is natural to him. It is, in fact, a more complete nature. It is fuller of enjoyment than his former states, because it brings greater and nobler faculties into operation, and enables him to apply all his physical powers to their truly *natural* purposes. The mental *perception* becomes more and more clear and expansive, in proportion as it is exercised in combination with mental *feeling*; just as the physical sight becomes matured by being exercised in combination with the sense of touch. “Were we denied the sense of feeling,” says BUFFON, “that of seeing would not only deceive us as to the situation, but as to the number of every object around us.” So it is with the intellect or mental vision: were it not for the actual practice of its teachings—did we not *feel* as well as *see*—we should still be liable to mistake. But in a combination of all the faculties, mental and physical, man gradually becomes blessed with the ability to discover the true laws of life and health; to distinguish between right and wrong, in principles and practices, in food and drink, in houses and clothing, in social and domestic economy, and in all his relations to his fellow man, and his duty to his Creator. And it is by the actual realization in life, of what he is thus led to perceive, that his nature becomes more and more perfected, and that he becomes more and more worthy the name of man.

In speaking, therefore, of human nature, we should regard it as comprehending a physical, intellectual, and moral existence; and it is only when man has, in a certain degree, attained to an intellectual and moral state, that he can truly judge of his physical requirements. Till then, unless his training have been correct in this respect, the probability is, that his views of his own nature and requirements are entirely fallacious, as those of vast numbers of the human race undoubtedly are.

We shall not, therefore, attempt to dispute

with those who contend for man's organization being omnivorous; we know it *naturally* appears so to them. But to such, we would say, in all kindness: bring to bear thought upon this subject, and let the intellect be aided in its efforts by an expansion of moral feeling; and so sure as the seeing becomes perfected by exercise with the sense of touch, will your perception of the true character of man place him at the head of animated nature; not as an animal of carnage and blood, exercising his dominion in cruelty, and making sport of the lives of those he was designed to protect; but, as a being of humane and kindly feeling, delighting in the life and happiness of all other creatures; you will then be able to say with the Brahmin philosopher:—

“Now see I more of wonder in the world,  
More of divinity in nature, more  
Harmony and deeper mystery.  
In life. If, as thou sayest, man has right  
To have dominion o'er all living things,  
Then let him have dominion *thrond on love*,  
And *not on misery*. Reverence Life!  
It is where'er thou seest it, the breath  
Of the GREAT SOUL pervading all things,  
In whose bosom we shall be eternally  
Absorbed—Life within Life, and all within  
The Heart Divine.”\*

We need not say that this course which we have prescribed in the study of this, as of all subjects deeply affecting human nature, of regarding ourselves as little children, is in perfect accordance with the teachings of Him who said, “Suffer *little children* to come unto me, and forbid them not, for of such is the kingdom of heaven.” It is evidently the spirit in which we must come to the truth in any form, if we would receive it and be profited thereby. We are all of us children on some subjects, and if we would only believe this, we should save ourselves from many of those errors which our first perceptions are so liable to cause, especially when under the influence of mistaken custom.

We have made these remarks, introductory to the study of the second part of MR. SMITH’s work, to show that Vegetarians by no means desire to dogmatically enforce their views, because they can see, in the various phases of human nature, a reason for opposite opinions, however contradictory they may be to the designs of Universal Benevolence; but seeking rather to guard against self-deception, than to upbraid those whom they believe to be deceived.

With this view, too, we proceed to notice where MR. SMITH has well described the influence of custom in perverting the tastes from their natural and original purity. Speaking of man he says: “Daily use, and pleasing associations, render him capable of enjoying,

with the greatest zest and delight, substances which were originally distasteful, or even repulsive to his palate; and those articles of diet which, to an uninitiated taste, yielded the greatest enjoyment, become tasteless and indifferent. Thus are the natural wants supplanted by numerous artificial ones; which, becoming associated with the former, are not to be distinguished from them. And thus is man, by the refinements of luxury, the requirements of fashion, the habits of modern society, the influence of example, and the force of habit, plunged headlong into an abyss of artificial pleasures, and disqualified for relishing the simple aliments which nature had adapted to his original instincts, and to the highest development of his physical and moral powers.” (p. 38.)

Our author proceeds to show how the intellect of man is capable of guiding him to greater wisdom. And here we shall take the liberty of throwing in a parenthesis, as may be needed, to show our own views of the subject, without altering or disparaging those of MR. SMITH.

“But those very intellectual endowments” (the partial development of) “which conferred on man the ability to depart so far from his natural state, are able, also,” (in their more perfect condition,) “to lead him back from his long wanderings, and to reveal to him the best means of securing his health and happiness. Ill health, pain, misery, and an abbreviated existence, are the means adopted” (or permitted) “by the Deity, to remind us of our transgressions of nature’s laws; and, although our instinctive feelings are no longer competent to direct us in the path of health and peace, our cultivated reasoning faculties, by which we investigate and compare the laws of nature, and by which we are made sensible of the beautiful adaptation of means to an end, are fully sufficient for enabling us to retrace our steps. We may also rest assured, that the principles of sound philosophy will harmonize with the dictates of original instinct. God being the author of both, they cannot contradict each other; the laws of nature are but the expression of his will; and, as all his designs are for good, there is a moral certainty, that a life passed in obedience to these principles, will be productive of the highest degree of happiness that temporal objects can yield; notwithstanding the sacrifices and self-denial, which an emancipation from previously formed habits, will undoubtedly require.” (p. 38.)

As to “the sacrifices and self-denial,” these are all in degree, according to the attachment which we have formed to those habits which we, in a more enlightened state, perceive to be wrong; and they can only cause pain for

\* H. L. HARRISON, *Vegetarian Advocate*, vol. i. p. 79.

a season; and for this we are compensated in a more than tenfold degree, by the joy which never fails to accompany conformity to those laws of love and mercy.

MR. SMITH proceeds to discuss the common notion that climate, and not the structure of man, is to determine the character of the diet on which mankind should subsist. Speaking of those who raise this objection, to a more scientific mode of reasoning, he says:—"In the torrid regions of the globe," say they, "where a variety of rich and juicy fruits, rice, &c., abound, and where gregarious animals, such as sheep and oxen, are scarce, or of an inferior description, there it is evidently intended that man should feed on vegetable productions, and his health is best preserved by them: but in colder climates, where the circumstances are reversed, animal food should form the chief part of human diet. These are the evident intentions of nature.' The argument is plausible; and, as the majority of a nation practically adopt the diet that seems purposely provided for them, without ever being led to suspect they are in error, or to investigate the matter on anatomical and physiological grounds, it is concluded, that public practice is the result of experience, and consequently, the best: the more rational inference is, that expediency, in the first place, and habit in the second, have reconciled man to the food he usually feeds on; and his alimentary organs are so peculiarly constructed, as to accommodate themselves easily to his circumstances. But when the structure and functions of the various human organs employed in the prehension, mastication, and digestion of food are considered, it is clear they have a special adaptation, in obedience to which, all the interests and happiness of man are most effectually promoted; while, at the same time, they possess a wider range of capability, which permits him to feed on the greatest variety of animal and vegetable productions, without destroying his life, or materially interfering with his" (known) "pleasures."

We say "known pleasures," because we are convinced from much experience and observation, that feeding on "the greatest variety of animal and vegetable productions," *very materially* interferes with the real pleasures of existence; and what is a greater injury than this is, it tends to keep the mind blinded to a perception of those glorious realities which are alone worthy of pursuit, and thus man is kept immersed in the pursuit of grovelling objects, which, if he ever attain, become only sources of disappointment and remorse; whilst, by adopting a truthful practice, he might have been raised to that life of charity and usefulness, which never can fail to promote his genuine pleasures. The

argument in relation to climate is the effect of a very superficial consideration, which the facts of experience, chemistry, and physiology, entirely overturn.

"There are few who doubt that fruits, &c., were the original food of man . . . . Now, if such was the original diet of man, it is certain that the Divine Being must have provided him with such an organization, as was better adapted to the solution and assimilation of vegetable matter, in the form of fruits, roots, grain, &c., than any other alimentary matter: to suppose otherwise, would be to admit a defect in the plans of Omnipotence, which we invariably find 'ordered in all things and sure.' It devolves, therefore, upon those who maintain that man was *originally* frugivorous but not so *now*, to show that his organization has, since his original creation, undergone some change. This, of course, they cannot do; and I shall now endeavour to prove, that the organization of man is precisely of the nature we should expect a frugivorous creature to possess." (p. 40.)

MR. SMITH is right in saying it devolves upon those who maintain such a position, to prove that the organization of man is altered since his creation. We believe it is a mistake for Vegetarians to be required to give a reason for their practice: their's is the *original* practice, and those who have departed from it, should be required to adduce their reason for such departure. The Vegetarian practice is based on a *principle* as unalterable—as eternal—as creation itself, whilst that of flesh-eating is, at best, but an *expedient*, for which it is difficult to find any other reason than the fallen and degraded condition of man.

MR. SMITH then proceeds to show, that the structure of the teeth; the articulation of the lower jaw; the size of the zygomatic arch; the temporal and masseter muscle; the salivary glands; the alimentary canal; the stomach; the colon and cæcum; the liver, and all the other organs, present ample testimony to the anatomist and naturalist, that man's natural food consists of fruits, farinaceous and vegetable productions. The principal arguments on this subject will be found in another part of the present volume; \* as well as being subsequently to be treated at length, in relation to another work which will occupy our attention.

"All the human organs connected with alimentation, therefore," concludes MR. SMITH, "are evidently very different from those in carnivorous animals; and, although, in some respects, they differ also from the organs of herbivorous animals, they are evidently much more closely allied to those of the latter class, than to those of the former."

\* *Vegetarian Messenger*, pp. 19-21.

## DANIEL THE PROPHET.

EVERY step we are enabled to take in the science of human life, seems to give us an additional advantage in viewing the various illustrations of that science, with which the history of past and passing times so abundantly furnishes us. It is so in every science or art on which our minds may be engaged. In the merely intellectual sciences this is strikingly manifest: the man who has gone through certain experiments in electricity, for instance, is in a far better position to understand a lecture on the electric telegraph, than one who has scarcely looked at the subject. And moral experience is no less important to the correct appreciation of illustrations of moral science, every practical experiment which we make, rendering its various problems clearer to our minds.

As the world grows wiser, new histories will have to be written, even of occurrences already on record. Events which are now regarded as miracles,—produced by the special interference of the Almighty—will have to be recorded as natural occurrences, when the causes which produced them are discovered to be in accordance with the *general* providence of God, and of the laws of creation; when the prophecy, the philosophy, the interpretation of dreams, and the supernatural sight-seeing of the enlightened and virtuous few, shall have become the common powers, faculties, and blessings of the enlightened and virtuous many, and when man, in humility and faithfulness of spirit, shall have been raised to a more intimate communion with his Creator.

As this good time, or state approaches, the good spirits of the past—those who lived far in advance of their age and country—will be invoked! Their souls still live! And in proportion as we become actuated by the same eternal principles of justice, mercy, and benevolence which actuated them, shall we claim sympathy, if not communion with them; understand their thoughts and actions, their temptations and triumphs, and learn by their example and influence, to think, to act, to overcome, and to achieve.

DANIEL was a prophet! and consequently, although one of the tribe of JUDAH, and born 624 years before CHRIST, he belongs really to all nations, and to all periods of time. He lived in that substratum, so to speak, of existence, which is not bounded by any of those external marks which distinguish nation from nation, or century from century, but which is ever to be found where man is. The truth which he sought and found,—the rock on which he built his virtuous, undying, but unsought fame—is still, and ever will be, in existence. It is to be found in the depths

of the soul, and those who will seek as he sought, and do as he did, may receive their degree of similar blessings, though in a form best adapted to their country, condition, and time.

At the age of 18 years, DANIEL was taken captive at the siege of Jerusalem, by NEBUCHADNEZZAR, king of Babylon, who took him and many more of the Jews to Babylon. NEBUCHADNEZZAR instructed his prime-minister, ASHPENAZ, to bring certain of the royal family, and others of the children of Israel, in “whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans,”\* and to supply them for 3 years, with a daily provision of the “king’s meat,” and wine, in order that at the end of that time, they might be prepared to “stand before the king.” DANIEL, HANANIAH, MISHAEL, and AZARIAH were of the number thus chosen. “But DANIEL purposed in his heart”† that he would not defile himself with the king’s meat and wine, and requested, on the part of himself and friends, to be excused partaking of these, and when the prince of the eunuch’s expressed his fear of the king, and that the faces of DANIEL and his friends would be rendered worse looking than those of the rest, DANIEL said to MELZAR, who had been set over these four sons of JUDAH, “Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink. Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the king’s meat, and as thou seest, deal with thy servants.”‡

DANIEL, besides being a prophet, was a practical philosopher. Whatever may be said as to the special providence which watched over and guided him (and we are far from disbelieving in a special providence), it is quite evident that DANIEL was conscientiously alive to the physical, as well as mental advantages of a Vegetarian diet, and he did not fear the result of a fair trial. “Prove thy servants,” expresses an important feature of his philosophy. He knew well that the practical test was the surest method by which the Babylonish king and ministers could be convinced of the truth of his principle. It did more than argument could do, for in “ten days their countenances appeared fairer, and fatter in flesh than (those of) all the children which did eat of the portion of the king’s

\* DANIEL, chap. i, v. 4.

+ Ibid, chap. i, v. 8.    ‡ Ibid, chap. i, 12, v. 13.

meat,"\* and MELZAR at once agreed to supply them with their simple fare.

Although in the Scriptural record, "pulse and water" only are mentioned as the food of DANIEL and his companions; and, according to our use of the word, "pulse" would denote peas, beans, and seeds of a similar character, we must not conclude that these constituted their sole diet. JOSEPHUS, in relating this interesting narrative, says: "DANIEL, and his kinsmen, had resolved to use a severe diet, and to abstain from those kinds of food which came from the king's table, and entirely to *forbear to eat of all living creatures*. So he came to ASHPHENAZ, who was that eunuch to whom the care of them was committed, and desired him to take and spend what was brought for them from the king, but to give them pulse and *dates* for their food, and *anything else, besides the flesh of living creatures*, that he pleased; for that their inclinations were to that sort of food, and that they despised the other."† This shows most clearly, that DANIEL's desire, particularly, was to avoid the eating of "the flesh of living creatures." But FAWCETT says: "DANIEL's dependence was placed on the *special blessing* of God, to render this food nourishing, that he and his friends might escape the danger of defiling themselves." And this danger, he supposes to originate from the probability that "many of the dishes which would be sent in, might consist, at least in part, of such things as were unclean according to the law of MOSES, by which he was determined to govern himself; others of them, would be of such meats as had been offered to idols. And as to the wine, it is probable it had been presented to them, and part of it poured out for a libation upon their altars. DANIEL concluded, that by eating and drinking of these provisions, he would have fellowship with idolaters, and be corrupted with the reigning luxury of the court. This did not suit his condition as an afflicted captive, nor his character as a worshipper of the God of Israel. From conscientious motives, he therefore modestly requested the governor that he would excuse him in this matter."‡ This reasoning might do very well in 1811, when FAWCETT's *Commentary* was published, but the light of science and experience has shown that no "special blessing" is required "to render this food nourishing," because it is now demonstrated that this food is not only *more* nourishing, but in every way admirably calculated to produce those pleasing results which we find recorded.

"At the end of the days that the king had

\* DANIEL, chap. 1, v. 15.

+ *Antiquities of the Jews*, book x, chap. x.

‡ FAWCETT's *Commentary on DANIEL*, chap. i.

said he should bring them in, then the prince of the eunuchs brought them in before NEBUCHADNEZZAR: and the king commanded with them; and among them all was found none like DANIEL, HANANIAH, MISHAEL, and AZARIAH: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."\*

We think it far more in accordance with a just view of the Word and works of God, to show that these harmonize with each other,—that natural philosophy is confirmatory of revealed truth—than to attempt to separate these, by throwing around the latter an air of mystery, or "special" interference, when, in fact, it is a beautiful exemplification of the operation of those laws of the universe, by which man is governed, both naturally and spiritually. If health, comeliness, and superior wisdom, be *special blessings*, (and who does not estimate them as such?) they are certainly but *specially* bestowed upon those who are led to adopt the *special* means requisite to secure them.

We cannot suppose the Creator is partial. He always blesses those, who, by observing and obeying his laws, become capable of receiving and appreciating what he is ever willing to impart.

When DANIEL had attained his maturity, an important opportunity occurred for exhibiting the depth of his mental perception: he interpreted the king's dream; and thus saved the lives of all the wise men of Babylon! This power, he, of course attributed, as all good men would, not to any wisdom that he had more than any living, but to the "God in heaven, that revealeth secrets," to whom alone, all power can be ascribed.

"Then the king made DANIEL a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then DANIEL requested of the king, and he set SHADRACH, MESHACH, and ABEDNEGO, over the affairs of the province of Babylon: but DANIEL sat in the gate of the king.† This is one of the most pleasing characteristics of this noble-minded man. His ambition was not that of ordinary mortals. He cared not for the greatness of Babylon. It was littleness to him, whose greatness consisted in his entire devotion to the "King of kings."

At the age of 54, we find DANIEL interpreting the celebrated dream, which predicted that NEBUCHADNEZZAR would be driven from men, and made "to eat grass

\* DANIEL, chap. i, v. 18-20.

+ Ibid, chap. ii, v. 48 and 49.

as oxen." The truthful character of DANIEL, is here beautifully exhibited, in his modest, but unequivocal application of the dream to the king's inordinate love of dominion, and the humiliation which it would be necessary for the king to submit to, before he would "know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."\* Aud also in the advice which followed: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities, by showing *mercy* to the poor; if it may be a lengthening of thy tranquillity."†

Afterwards, during a voluptuous feast of BELSHAZZAR, the succeeding king, whilst "they drank wine, and praised the gods of gold and silver, of brass, of iron, of wood, and of stone, came forth fingers of a man's hand, and wrote over against the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote."‡ And when each of the astrologers, the Chaldeans, and the soothsayers, and wise men of Babylon had been requested to show the interpretation, under promise of being clothed in scarlet, and of wearing a chain of gold, and being made the third ruler in the kingdom, but could not give the interpretation; DANIEL was brought before the king, and received the same promise, on condition of his making known to the king the mystery. "Then DANIEL answered and said before the king, let thy gifts be to thyself, and give thy rewards to another; yet, I will read the writing unto the king, and make known to him the interpretation."§ DANIEL, who was now 86 years of age, took this opportunity of reproofing the king for not having humbled his heart, although he knew the consequences of pride, from his father's woeful experience. He then proceeded to give the interpretation, and, at the command of BELSHAZZAR, was clothed with scarlet, had a gold chain put about his neck, and was proclaimed the third ruler of the kingdom.

DARIUS succeeded BELSHAZZAR, and made DANIEL first of the three presidents whom he set over the 120 princes. "Then this DANIEL was preferred above the presidents, and princes, because an *excellent spirit* was in him; and the king sought to set him over the whole realm. Then the presidents and princes sought to find occasion against DANIEL concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was *faithful, neither was there any error, or fault found in him.*"|| But when despairing of finding any real fault with DANIEL, these conspirators consulted

together to establish a royal statute, and to make a firm decree, that whosoever should ask a petition of any God or man for thirty days, save of the king, should be cast into the den of lions, and prevailed upon the king to sign the decree, and make it as binding and unalterable as the "laws of the Medes and Persians;" and DANIEL knew the character of the decree, and of the punishment, his wonted firmness was still calmly manifest, and he still continued his devotional exercises "three times a-day." He was soon reported to the king, who was displeased with himself, and though he "set his heart on DANIEL to deliver him,"\* the conspirators prevailed, and DANIEL was cast into the den of lions! The king appears to have suffered most from this circumstance, having passed the night in fasting, and without sleep. He was rejoiced in the morning to find that DANIEL was protected and safe; and as we read in JOSEPHUS: "When his enemies saw that DANIEL had suffered nothing which was terrible, they would not own that he was preserved by God, and by his Providence; but they said that the lions had been filled full with food, and on that account it was, as they supposed, that the lions would not touch DANIEL, nor come to him; and this they alleged to the king. But the king, out of abhorrence of their wickedness, gave order, that they should throw in a great deal of flesh to the lions; and when they had filled themselves, he gave further order that DANIEL's enemies should be cast into the den, that he might learn whether the lions, now they were full, would touch them or not."† "And the lions had the mastery over them, and break all their bones in pieces, or ever they came to the bottom of the den."‡ It is this remarkable incident in the life of the prophet (which occurred in the 88th year of his age), which has been made familiar to us in the household picture of "DANIEL in the den of lions." And not only does it afford a beautiful illustration of the perfect safety of those who are devoted to God, but it supplies an instance of the exercise of a power in man, which has been but little used, and the existence of which is too little credited. We refer to the moral, or, perhaps, some may prefer *magnetic influence* of man over the brute creation. Did we cease to use an arm or a hand, we should soon be *incapable* of using it. Man, has for centuries, ceased to use this dominion over animals; and, consequently, he has lost the power, or, at any rate, he has but little faith in its existence. He has substituted for this manly prerogative, a cowardly resort to "weapons of defence," which are oftener

\* DANIEL, iv, v. 25.      † Ibid, chap. iv, v. 27.  
‡ Ibid, chap. v, v. 5.      § Ibid, chap. v, v. 17.  
|| Ibid, chap. vi, v. 3 and 4.

\* DANIEL, chap. vi, v. 14.  
+ *Antiquities of the Jews*, book x, chap. xi.  
‡ DANIEL, chap. vi, v. 21.

those of "offence;" and has thus rendered himself subject to the attacks of those which now regard him as their enemy, rather than as the "lord of creation." Thus it is, that he has rendered himself liable to the attacks of ferocious animals, which, if he used his proper influence, would fear, if not honour him. We believe this moral power has to be brought into operation, both in relation to the treatment of our fellow men, and our fellow creatures of the animal kingdom. It is a power which must supersede that of the sword and the gun, when cruelty and slaughter shall be superseded by love and mercy.

"DANIEL's renown for piety and wisdom, was very great, even when he was but a young man, as appears from Ezek. xiv. 14—20, and xxviii. 3. He continued to *extreme old age*, and, perhaps, to his death, a minister of state in a heathen court. And, hence we see, that faith and piety are not confined to any station in life, since God can preserve his children steadfast, humble, and fervent in spirit, in the midst of all possible snares and dangers; and when engaged in the most difficult occupations to which his providence may call them. DANIEL's virtues shone with the brightest splendour, amidst scenes of business, and floods of ungodliness; for God gave him strength equal to his day." \*

We need not add, that the prophecies of DANIEL have been, are being, and will doubtless be verified. There is a sanctity and power about all he has said and done, which must ever render him an object of increasing esteem and regard. The world can never fully appreciate this sublime character, until it adopts the principles which regulated his long and useful life, and which that life so powerfully inculcates.

In presenting these brief notices of an eventful history, we feel we have but very partially described a life which was entirely devoted to the service of its Divine author. The *outward* life of a prophet, however well it may be recorded, can present but a very small part of what has really transpired. Such a man lives *within*. There is much to be written of an interior character on the wonderful events of this narrative. The *spiritual* life of DANIEL would, we are sure, be deeply instructive, but there is much in this exterior description, which we have yet to arrive at, and we may rest assured, that to attain to a just application of the practical truths which this teaches, will be the surest means by which to attain to those of a deeper description, which his prophecies, and all other parts of Scripture, are intended to teach.

Whether the circumstance of DANIEL, and

\* FAWCETT's *Commentary on DANIEL*, chap. i.

his three companions, being in every respect superior to the rest of the selected children, be regarded as a natural result of the principles by which their lives and diet were regulated, or whether, as some may contend, this was purely the result of a miracle, the circumstance must be regarded as a striking illustration of the truth of those principles: because, in the one case, their truth would be substantiated on the strongest grounds of natural and experimental science, and in the other, on the still more invincible foundation of Divine authority, by miraculous evidence.

Throughout the word and works of God, it is evident that the Creator wisely adapts the means to the end to be accomplished; and man regards the means as miraculous, when he does not understand them. If we would accomplish good and noble purposes, we cannot better show our gratitude for the light we receive as to how these are to be accomplished, than by adopting, in our daily lives, those practices which we are led to perceive produce the happiest and most satisfactory results.

We have richly enjoyed the study of the life of one, whom we have the greatest pleasure in recording, as one of the "fathers of the Vegetarian movement;" and we feel it a high privilege, however unworthy, to be numbered among his posterity, in a relationship of *principle*, which is much more binding than that of the flesh.

To look back on such a life as this, is really looking forward, because it was far in advance, even of our own time; and we may see in this exemplary life, as well as in the prophecies and principles which it revealed, a hopeful indication of the future condition of our race, when religion, science, and philosophy, shall be found to harmonize; when man shall incline to what is for his highest good, because his appetites are governed and regulated by his convictions of truth; when all that was good and true in the past, shall be realized in combination with that of the still more enlightened and exalted future.

It is the "excellent spirit" which "was in him," that we would seek to cultivate, and strive to promote. It is this which we depend upon for the successful reception of the Vegetarian principle, whilst the practice which that principle inculcates, is, we believe, a discipline, admirably adapted to promote that cultivation.

Let it not, therefore, be supposed, that we attach undue importance to the Vegetarian system, or that we make it a primary object of attainment. It is no more the *ultimatum* of our exertions, or the sole cause of the good sought, than the ploughing and sowing of spring constitute either the harvest of autumn, or the genial warmth of the sum-

mer's sun ; but it, nevertheless, is as essential to that physical and mental growth, and moral elevation, which we seek to promote, as these are to the growth of plants, and to the realization of abundant harvests. DANIEL knew what was the tendency of the Vegetarian practice ; and, consequently, although surrounded by all the temptations of a luxuriant

court, he remained firm to the purpose of his fast ; and his whole life was a series of the most successful and useful labours in which it is possible for man to be engaged. He reaped, even in this world, an abundant reward, whilst, we doubt not, the happiness of exercising a good and holy influence, will be his continually.

### EXPERIMENTAL PHILOSOPHY.

HUMAN nature, in its present state, is of such a character as to believe in very little beyond its own experience. Those of us who take credit for a tolerable share of faith in principles and theories, will generally find that experience has had more or less to do with the convictions we have formed, and that when a system is presented with which we have had no experimental acquaintance, we are very apt to curl the lip, and regard it as beneath our attention. This, however, is not the conduct which sound philosophy would dictate, although it may be frequently the conduct of those who consider themselves philosophers. The man of acute judgment will discover his tendency to egotism, and guard against its deception. He well knows his limited acquaintance with creation, and like the greatest modern philosopher, will compare himself to "a child gathering pebbles on the sea-shore."

We have each of us our little world of thought, action, and experience, and the danger is in mistaking this for that larger world, which comprehends the thought, action, and experience of more spacious intellects than our own. If we will not be persuaded to learn theoretically, and practice faithfully, the truths of science, there are sure to occur circumstances of a more or less painful character, to teach us wisdom—the wisdom of doing, as well as knowing, what is good and true.

Many there are, who endure years of unhappy existence, attributing their misery to the different objects or circumstances by which they are surrounded ; who believe themselves forsaken of all men, if not of God himself ; who look on every object with an eye of gloom and despair ; who take no delight in the various scenes which nature is ever changing for the gratification of men and animals ; to whom, in fact, the whole world becomes a dreary waste, and all mankind a misanthropic void of vice, degradation, and misery ; and to whom the future opens up no brighter prospect, and who are totally unconscious of the real cause of their suffering. The habits which they have formed, perhaps in ignorance, have completely blinded them to the effect they have on their constitu-

tution and mental sensations, and instead of looking for the remedy by the removal of these personal habits, they blame, if tradesmen, the "bad debts," the "heavy taxes and rates ;" if parents of families, either the noise of the children, or the bad temper of their associates ; if workmen, the master becomes to them an "oppressor" and a "tyrant," and the government of the country, little less than demoniacal ; if men in "easy circumstances" become thus affected, the servants are blamed, and every tradesman who serves them, is condemned as "a rogue" or "a knave." Men, in this condition, becomes piqued and offended with each other ; and, sometimes, old acquaintances refuse to look each other in the face, and preserve sullen reserve for weeks, months, and even years ! Trifling offences are magnified into grievous insults ; the most unmeaning looks and words become interpreted into crafty designs, and evil intentions. These, and a thousand other, what are considered the "*necessary ills of this life*," are brought into existence ; whereas, a little application of true experimental philosophy, in the commencement of life, would, in most cases, have prevented all this misfortune and woe.

The undue exercise of one or more of the human passions, is generally the real cause of the condition we have described. Nothing, except a determination of the will to any such indulgence, is so liable to bring a man into subjection to the sway of passion of any description, as a diseased or disordered stomach ; and nothing is so likely to produce disorder of the stomach, as the food commonly taken by those who adhere to what is called the "mixed diet."

Some men will sit down and indulge in rich, greasy, savoury dishes of various preparations of flesh, fish, and fowl, with vegetables ; then follows sweets, pastry, cheese, and perhaps fruit, wine, and spirits ; and if they feel uneasiness afterwards, they are almost sure to attribute it to the fruit and vegetables, which are consequently condemned as "indigestible." It is not this kind of experimental philosophy to which we refer. The man who has arrived at this condition, or habit of body, is gone too far

to profit much by experience, unless he change to a more reasonable course. The time when experiments in living can best be made, is at the commencement of life, if the life is to be as useful as it may be. Knowledge of human physiology, is a great assistance to the correct appreciation of the experiments; but even where this is possessed in a very trifling degree, much may be learned by a careful observation of the effect of different dietetic habits. A correct knowledge of physiology, such as may be acquired from works published in a popular form,\* would prevent all necessity for having recourse to the flesh of animals for even an experiment; and thus one of the greatest impediments to progress in this respect would be overcome. But, in all experiments which are made, care should be taken not to indulge in either extreme abstinence, or its opposite; and a due regard should be paid to the relative proportions of albumen and carbon each article of diet contains; as well as the previous habits of the individual.

Although we say youth is the best time for learning from experience, there is no time of life in which a man who is determined, cannot gain great advantage from a careful selection of his food from the vegetable kingdom, and total abstinence from the flesh of animals. Numerous are the instances in which the greatest relief has been experienced from those appalling sensations we have alluded to, by the adoption of this course.

We give the following as the case of an intelligent Scotchman, which we have great pleasure in presenting in his own words, as it serves precisely as an ample illustration of the nature of that experimental philosophy of which we are treating, and which is necessary for those, who, being ignorant of the true physiological laws of their nature, have no less painful means of acquiring the ability of living to the greatest advantage.

#### DIETETIC EXPERIENCE OF A SCOTCHMAN.

"I am twenty-five years of age. Till my twenty-first year I ate little flesh, had little desire for it, and was months sometimes without tasting it. I was brought up in Scotland, chiefly on oatmeal, milk, and vegetables. I have lived for months on oatmeal and milk alone, and worked a man's work on that fare, as a carpenter, when only fourteen years of age. Constitutionally, I was strong and robust, and seldom ailed anything. Having, in my sixteenth year, gone to a sedentary employment, my health afterwards was not quite so good. In my twenty-first year I came to England, and

lived on roast beef (which I then acquired a relish for), pies, puddings, and the other *et ceteras* of an English table. Immediately my health and spirits declined. At first, I began to feel dull and stupid, especially after eating; my memory became so bad, that the attempt to call anything to my recollection was exceedingly painful; constant head-ache set in, accompanied with a determination of blood to the head—my face flushing if I stooped to the ground. Indigestion became my constant companion. I tried medicine, but only found temporary relief. In fact, in a few months, I was in all the horrors of dyspepsia. Low spirited and weak in body, unable to fix my mind on any subject, or read the books I used to delight in; feeling a constant craving for a something I could never obtain; judge how miserable I must have been! This state continued, with an occasional interval of ease, for a number of months; altogether I was suffering, less or more, for eleven months. At the end of that period, I was advised to regulate my diet, by eating little flesh, and using light food, and to take some herbal medicines. I followed the advice given; gave up the use of flesh entirely, and in one week I became quite a different man. My spirits, formerly under a state of constant depression, rebounded, as if relieved from a grievous burden, and *I felt as if I could leap over the house tops, and shake hands with every one I met.* I continued to abstain from flesh for six weeks, but being induced by my hostess to partake of flesh, now that I had "got well," I gradually resumed my flesh-eating habits; and at the expiration of six or eight weeks, my former afflictions had returned to such an extent, that, being now convinced flesh-eating was the cause, I determined on the first of February, 1847, not to eat flesh at home for twelve months. I kept my resolution, and was rewarded by a return of health. At the end of that period, I began again to partake of flesh, occasionally,—perhaps once in a week—and one week I had it every day, but got so disgusted with it, that from that time I seldom tasted it. During all this time, I was no friend to Vegetarianism, strange as it may seem. I knew flesh made me ill, but that I attributed to a peculiarity of constitution; and as to becoming a Vegetarian, I should have as soon thought of becoming a Mormonite. But, alas, for human foresight! I am now a Vegetarian, and a staunch one too; and have learned this lesson from the change of my opinions, after studying the subject: *never to laugh at the name of a principle before I know the meaning of that principle.* Thanks to temperance! thanks to Vegetarianism! I am now in excellent health, and I think better than ever I was

\* *Fruits and Farinacea the Proper Food of Man, 3s. 6d.; or Graham's Science of Human Life, 5s.*

in my life. I am nearly twenty pounds heavier, and I suppose one hundred pounds stronger than when I was a flesh-eater; and am generally admitted to be a good sample of a Vegetarian, standing five feet seven inches in height, and weighing as I do, upwards of one hundred and sixty-six pounds."

We like the simple but expressive exclamation: "I felt as if I could leap over the house-tops, and shake hands with every one I met." It is descriptive of that buoyancy of feeling peculiar to those who are thus relieved from the depression which an injudicious diet so commonly promotes. It is in this way that Vegetarian practice promotes a friendliness of feeling. The body being less oppressed, all the generous feelings of the mind are in greater freedom for action; and what before was often a source of annoyance—the sight of a friend—becomes in this more vigorous state of mind and body, a source of the greatest delight. All nature wears a lovelier dress, and the very showers and storms which before seemed special annoyances, are regarded with gratitude, as designed to promote the fertility of the earth; and though we should have to feel their force, are well calculated to teach us patience, and profitably to remind us to submit our individual advantage to that which will promote the general good. The sun which before shone to little purpose, is now seen to cast on every object a new lustre; and the birds, which before seemed to "distract with their discordant notes," and all other natural phenomena, seem now to teem with melody and joy!

Another interesting instance of the result of making an experiment in living, was related by a gentleman at a Christmas dinner party, held at a Vegetarian dining establishment in Manchester; and is recorded as the dietetic experience of one who anticipated nothing of advantage in the system, and was led to the experiment made, accidentally. "I have," said he, "been very much pleased, and even delighted, with the Vegetarian ordinarys, which have been served here since the commencement of this establishment. They have been far more palatable, and far more suitable to my circumstances and state of health, than anything I have ever had, in the shape of dinners, hitherto. I came here about a month ago, quite ignorant of the Vegetarian principles; but after living upon Vegetarian fare during that time, I can truly say, that I am not only delighted with the dinners, as dinners, because I find them more palatable, more pleasant, and more agreeable to me in every possible respect; but *I do begin to feel no little pleasure, in thinking that I am not causing animals to be slain every day, to gratify my appetite.* When

one begins to reflect on the subject, it does seem strange, that we should continue to cause such an immense amount of pain and anguish to the animal creation, and that we have consciences that are never touched with it at all! I confess, I have begun to feel something on this subject; and that this mode of looking at it, has very great weight with me. I do not know the principles of those who adopt Vegetarianism; but it does afford me pleasure to feel, that I am, in some little degree, sparing the animal creation. Truly it was said of old: 'The whole creation groaneth and travaileth in pain until now.' And so it is likely to do, so long as we continue to slay animals every day for our food. I intend to continue a Vegetarian, I find Vegetarianism is better for my health. I feel better every day I practice it. And when the ladies once learn to know the real benefits of this system of diet, so as to adopt it, (as I hope my wife soon will; I have brought her here to-night, and she has already become pleased with it;) I have no doubt, that Vegetarianism, will spread rapidly in society; as I feel confident, *everything connected with it, is calculated to produce a good impression on the mind.*"

This is a pleasing instance of the natural result of an experiment. The statement is the more valuable, inasmuch as it was made spontaneously, and without any previous preparation or design, the speaker having had no intimation that he would be called upon to speak. Our own knowledge of the case enables us to state that the gentleman has very much improved in health since his adoption of the practice, and we understand, that the hopes he entertained with regard to his wife, are fully realized. This gentleman was, thus, by the simple fact of calling at a Vegetarian dining-house, (we believe at first from curiosity, being desirous of knowing what this Vegetarian system could be,) led gradually to adopt the practice; first, from the circumstance that it was more *palatable*; he then discovered it was more *healthful*, having freed himself from his dyspepsia, with which he had been troubled for a considerable time; *humanity* then became a reason for his continuance in the practice; *morality* came to his aid; his increased kindness and good nature soon won upon his amiable wife, and thus *taste, health, humanity, religious sentiment, and domestic affection*, the most powerful incentives to a cultivated mind, were all brought into active operation, to confirm the truth of the new course which he had adopted, and the increased potency of these, and the pleasure their exercise afforded induced the belief: "*that everything connected with it, is calculated to produce a good impression on the mind.*"

The first case we have recorded is that of a young man, the second that of a gentleman in the middle period of life, whilst the following case is that of a man who has attained the age of 74 years. It is furnished us by a son of the person to whom it relates:—

“My father has always been what is commonly regarded as a ‘temperate man.’ Seven years ago, he gradually gave up his single nightly glass of ale, although he had for some time previously felt ‘quite sure that such a change would not do at his time of life, however good it might be for young people;’ but this change, trifling as it was, to one so moderate, improved his sight, by removing an inflammation which frequently affected his eyes, and relieved him considerably of the lumbago and rheumatism. Four years ago, when 70 years of age, he was taken very ill, and on inquiring what he had recently taken, I discovered he had eaten rather freely of what was then a favourite dish with him, and which my mother afterwards believed to have been cut from a diseased sheep. This was an opportunity for me to speak more boldly than I had dared to do before, of the injurious character of flesh-diet, and I prevailed upon my father to abandon it. His symptoms of nervous melancholy and unnatural craving for food, indicated that his digestive functions were considerably impaired. He was frequently the subject of the most bitter despair, and although in easy circumstances, he continually had the horrors of poverty, and even of death, staring him in the face. So absurd were his fears and fancies, that it was with the utmost difficulty that I could preserve my gravity, when he impatiently ran over his long catalogue of troubles, not one of which, I felt sure, would have been the cause of more than a slight uneasiness, had his health been unimpaired. But from the time of his abstinence from flesh, and taking a little more exercise in the open air, his health began to improve, and his former fears and fancies soon began to vanish before his more vigorous state of body and mind. The result of the experiment was greater than I had anticipated, for my father had never, of late years, been accustomed to more than about 2 lbs. of meat in a week, and yet abstinence from this small portion, in the course of a very few weeks, made a most gratifying change in his health: from being scarcely able to walk across the room, he became, in a short time, capable of taking good long walks in the open air, and from presenting all the appearance of a worn-out man, he became strong and ruddy looking. I was not a little gratified by the following remarks, which he made in a letter to me three years after he had abandoned the use of flesh: ‘I am now better than I have been

for many years. I can walk well, and sleep well, and the weather, which you know was once such a trouble to me, is now an amusement. The other day I walked from here to the cottages,’ (a distance of 7 miles), ‘with the wind and rain in my face all the way, and I don’t feel any ill effects from it. I am quite sure my life is lengthened very considerably by the adoption of the Vegetarian practice. Instead of that unhappy fear of death which used to accompany my low spirits, and which my reason always condemned, but which my spirits could never overcome, I now look forward with no small degree of satisfaction to the time when I shall be permitted to enter my Father’s kingdom, where there are “many mansions.”’ I have not had the pleasure of seeing my father for nearly twelve months, but I have since learned that ‘Father looks remarkably well, and is still quite a credit to the Vegetarian cause.’ What is most remarkable in my father’s case is, that the lumbago, rheumatism, and several other complaints of which old men are commonly the victims, have entirely left him; and although he is now 74 years of age, he appears more likely to live 20 years longer, than four years ago, he seemed likely to live as many days! I may add, that it was not until my father had practised the system for some time, that he would acknowledge that the change of diet, which appeared to be so slight, could have been the means of his restoration to health, although this was very evident to him when he came to reflect seriously, and bring his increased knowledge to bear upon the subject.”

The cases which we have here presented, exhibiting “three experiments in living,” at three important periods of life, are by no means such as are of rare occurrence. We have selected them from the mass furnished by our own private resources. They all testify to the truth that experience is the best test of principle—that principle is confirmed by experience; whilst the conviction of truth is commonly the result of a combination of theory and practice in the same individual.

We see in these cases, and in many others which we could relate, a complete exemplification of the fact, that at whatever age the change of diet is commenced; whether in youth, in manhood, or in old age, it is equally beneficial, and productive of similar results: that it directly or indirectly invigorates the youth with elasticity and buoyancy of spirit; that it increases the health and expands the moral and intellectual powers of the man, affording him increased delight in the exercise of mercy and benevolence; whilst it dispels the gloom of the aged, and imparts animation in the present, and promotes that calm and tranquil state of mind which opens a bright and

glorious hope for the future to the man of "threescore years and ten."

A system, with such happy tendencies as these, commends itself particularly to the young, who are able to adopt it not only without the ordinary self-denial which old people are apt to experience, but with a degree of pleasing satisfaction and delight, which is the invariable and immediate consequence of doing what science, reason, and conscience, combined with all the works of God in nature, and experience of men of all ages, and in all ages of the world, declare to be both good and true.

It is the duty of the rising generation to avail themselves of the experience of the past, and not to spend their whole lives in finding out what has been long discovered for them by their forefathers. No man can calculate the amount of loss he has sustained for the want of adopting right habits at the commencement of life, and it is impossible to estimate the good which will result from doing so to those who, in the true spirit of philosophy, which is befitting the second half of the nineteenth century, that of bringing into actual life the truth which has been discovered in the first half, are preparing for that still more complete development and realization of truth, mercy, and benevolence, which is destined to render human nature more faithful and believing, and thus of enabling it to be enlightened, with less of that painful experience, which, in man's *present state*, seems a necessary part of his discipline. Whilst, therefore, we advocate experimental philoso-

phy as well adapted for man in his present condition, and commend it as such, we look upon it as a stepping stone to a higher philosophy which is suited to a more advanced condition. We admire the conduct of that man, who, in his own experience, discovers truth, and practises it because he finds it good to do so, beneficial to himself, and conducive to his happiness; but if we discover a man whose feelings of humanity, high moral sensibility, united, perhaps, with a conscientious determination to obey the divine command, "Thou shalt not kill," to that full extent and meaning which complete humanity is sure to attach to it, adopting this practice from *faith* in the principle of humanity and in the harmony of this principle, with his own constitution and the word and works of God, without regard to his previous habits, admiration rises to a degree of veneration and esteem, not for the man merely, but for the principles by which he is so nobly actuated. We believe that the time to come will bless the world with many such as these—men whose souls are themselves too closely allied to truth to be sceptical of it, or to require that ocular demonstration which is so absolutely necessary in our own times. Whilst, therefore, we joyfully concede to the requirements of the present, we would ever bear in mind that truth will one day be its own testimony, as it is now to those who practise it, on the principle, that "Light is sown for the righteous," and "he that will do His will, shall know of the doctrine whether it be of God."\*

\* *St. John*, c. vii. v. 17.

## FRUITS AND FARINACEA THE PROPER FOOD OF MAN.

KEEPING constantly in mind that by *natural*, is meant accordance with complete or perfected nature—maturity of mind as well as of body—we may safely proceed to a further examination of Mr. SMITH's elaborate Treatise. Having adduced a mass of conclusive evidence in comparative anatomy, showing that the human organization differs essentially from that of carnivorous animals, whilst it closely resembles that of the herbivora, Mr. SMITH proceeds to treat of the common notion that man is *omnivorous*, or formed for both animal and vegetable diet.

If we judge from the habits of man in his present imperfect state, we can readily account for the prevalence of this notion; and if, as we have already endeavoured to show (p. 50), we consider the deceptive character of the perception when newly exercised, in causing subjects to appear inverted, we need not be at all surprised that this idea should be so commonly entertained. In fact, there is a very common state of man, in which his

tastes unite with his habits, in declaring him omnivorous, and whilst this state remains,—whilst habits and tastes are of this character,—we do not entertain very sanguine hopes of a higher view of the character of man being entertained. The reason is, whilst any habit is indulged in, the affections are sure to be more or less engaged in it, and, as the views which we hold, are mostly governed by our affections, it is only by an alteration of habit, that we can hope to see a change of conviction on this subject effected. It is true we sometimes meet with some such anomaly as this: "I am a Vegetarian in principle, but not in practice;" but we would beg pardon of the speaker of this sentence, and would say to him, in all kindness, we cannot convict you of the inconsistency involved in the belief of this assertion. A Vegetarian in *theory* you may be, if you please,—"a talker"—it may be, an arguer for the Vegetarian principle; but, what you are in principle—in conviction—in affection—will

be indicated, not by words merely, but by *deeds*. Whilst, therefore, we would guard such from this inconsistency with his own conscience, we would defend the appellation, "a Vegetarian in principle" from the corruption of such an application, and reserve it only for those who show us "their faith by their works."

But we object not to the theoretical Vegetarian; we enjoy the society of those who are anxious and willing to converse freely on the subject, and to weigh well the facts connected with it; though what we wish most to impress upon the mind is, that a *thorough conviction of truth is the result of the practical operation of truth in the mind*; and the application of truth to life, is like connecting the positive with the negative conductor of electricity: *when the contact takes place*, the operation commences, and the reception and activity are complete.

The merely theoretical Vegetarian, then, is like the man, who will just grasp the positive conductor, expatiate on the wonders of galvanism, the cures it will effect, and the increased vigour it will promote, but, not touching the negative conductor, he feels not the power, and really knows little of the beneficial effects within his reach, if he will but take the courage to grasp the means of obtaining them. Indeed, it is only those who thus connect the positive with the negative,—apply inward perception to outward action,—who can understand and enjoy the blessings of living, active truth. Those, therefore, who begin to feel pleasure in this, to the present age, new study, or, as we have recently heard it called, science, "Vegetarianism," and who congratulate themselves on its reception as a theory, but who have yet to apply it to practice, have much yet to receive, to understand, to enjoy; for, by applying the theory to practice, they will learn the more than magic power of truth; they will feel it pervade every part of the physical and mental organizations; invigorating these, and supplying, as it were, new life to the whole system; and what before appeared only a beautiful theory, which delighted only the "ideality," and perhaps the "causality," now becomes the philosophical, tangible, and potent reality, which brings, phrenologically speaking, benevolence, conscientiousness, veneration; in fact, all the moral sentiments, into delightful activity; and these increasing in power, exercise an ennobling influence over all the intellectual faculties and animal propensities, rendering the united harmonious activity of the whole, a source of increasing proficiency, health, and happiness.

With a purpose no less important than the attainment of such a state of usefulness as this—the right application of all the physical

and mental powers of man—let us pursue the inquiry with that philosophical deliberation which seems to pervade almost every page of *Fruits and Farinacea*.

Mr. SMITH proceeds to describe scientifically, what are the organic requirements of flesh-diet, and vegetable diet. He says:—

"The indications of structure are, that flesh requires a tearing, rather than a masticating process, little or no saliva, a gastric juice of a peculiar character, together with a short and simple alimentary canal, in order that the processes of assimilation may be expedited; for if animal food be detained too long in the alimentary passages, it is said to become putrid and injurious. On the contrary, vegetable food requires to be well masticated, and intimately mixed with the saliva, a peculiar gastric juice for its solution, and a cellulated colon and large cæcum, for the more complete digestion of such portions of vegetable matter, as have escaped the action of the stomach and duodenum. Now if carnivorous animals have received the very best structure for the perfect assimilation of flesh, and if herbivorous animals possess the best development for the complete and healthy solution of grass and other vegetables, then man, being different from both in the structure and disposition of the alimentary organs, cannot have received the best adaptation for either kind of food; and, therefore, though a mixture of both may be tolerably digested, yet neither kind can so easily and completely undergo transformation, as would be effected by the organs and secretions of animals especially adapted to its solution.

"Physiologists inform us, that the gastric juice varies in its character, according to the food habitually taken. If flesh be eaten, the gastric juice secreted is specially adapted to its solution; if vegetables be taken, the juice changes its qualities accordingly; and if juice of an intermediate quality be formed, in consequence of a mixture of both kinds of food, it seems to me a physical impossibility that it should produce so complete an effect upon either, as that kind which is specially designed for each. It may also be remarked, that, with people living upon a mixed diet, in proportion as animal food predominates, the power of the stomach to digest vegetable food generally diminishes. Hence, the frequent complaints of vegetables and fruits disagreeing with the stomach; so that many find it necessary to be extremely careful of what vegetables they partake; and are, perhaps, obliged to limit themselves to stale bread, or biscuit, or some other simple farinaceous substance. Yet even these individuals, by gradually diminishing the amount of animal food, and adopting a correct regimen, may once more return to their

youthful enjoyment of fruits and vegetable substances generally." (p. 56.)

This mixing of food of such opposite tendencies, requiring, as they appear to do, to a certain extent a modification, or different kind of gastric juice, is, doubtless, a frequent cause of those stomach diseases to which sedentary persons, especially, commonly become victims. The process of digestion has always been a great mystery, and whatever may be said as to the time required for digesting various articles of food, there is no doubt but it varies very considerably in various states of the digestive functions. There is no doubt that the lion would digest flesh in much less time than any herbivorous animal could; simply because all the organs concerned, and the secretions required, are best adapted for the purpose. And it is probably a universal law of nature, that the organs become adapted, as nearly as their structure will allow, to the circumstances in which they are obliged to act. The hand habituated to laborious occupation, becomes covered with hard skin, whilst, at the same time, it becomes proportionably unfit for delicate workmanship. And the stomach, accustomed to gross aliment, such as flesh, fat, and blood, may become, in some degree, adapted to the digestion of such food; and in proportion as it does, it becomes less fitted for the digestion of fruits and other delicate productions of the vegetable kingdom. Those who cannot enjoy ripe fruit, will generally discover that they have destroyed the natural tone of the palate and digestive organs, and thus deprived themselves of some of the most pleasing sensations which the palate is capable of affording.

We believe that the organization of man in every way adapts him to subsist on these most wholesome and tempting provisions of nature; for, as Mr. SMITH remarks:—

"The hands, and the erect position of man, seem more adapted to gather the produce of fruit trees, than either to capture objects of prey, or collect herbs; and the incisor teeth, which are comparatively of little use to the carnivora, are, in man, admirably suited to the office of cutting substances into convenient portions for the grinding process of the molars, and for removing the skin or rind of fruit, &c.; while the short euspid or canine teeth, may be rendered similarly useful." (p. 56.)

Still reasoning against the idea that man is omnivorous, our author proceeds:—

"The ostensible reason for regarding man as omnivorous is, that he *can* subsist upon a great variety of animal, and vegetable productions, just as climate, or circumstances may determine; but, if properly considered, this only evinces the wide range of adapt-

ability which his organization has received; in considering which we are apt to overlook its special adaptation. We know that man *can* live on flesh alone, but this does not prove that he is carnivorous; he can also live exclusively on fruit and other vegetables, but we ought not to conclude from this that he is frugivorous; and it is equally illogical to infer that he is omnivorous, because he *can* feed, with comparative health and pleasure, on a mixture of both animal and vegetable substances. The question we have to determine is, whether the development of the physical, mental, and moral powers of man, is equally complete upon whatever kind of food he lives; or whether there is a definite kind of food upon which all the interests of his economy are better maintained than upon any other. If the former be the case, then is man truly omnivorous; if the latter, he is not omnivorous. We have seen how far comparative anatomy supports the latter opinion, and we shall find it corroborated by the evidence from every other source.

"From these and other considerations it appears questionable, whether any animal is strictly omnivorous; that is, formed for feeding indiscriminately, or without preference, upon either animal, or vegetable substances; and with organs adapted for procuring, masticating, and digesting each kind of food with equal facility; so as to attain the highest degree of perfection of which its nature is susceptible. The animals which approach the nearest to this character, are the hog, the bear, and the opossum; yet these, when in a perfectly natural state, and when food is abundant, invariably prefer fruits, roots, grain, and other vegetable produce.

"The digestive organs of the hog, are very similar to those of man; but the teeth are widely different, excepting the true molars; which very much resemble those in the human jaw, and are characteristic of animals intended to feed on vegetable matter. The euspid and bicuspids in the hog are very similar to those of carnivorous animals; the incisors, also, bear no resemblance to those of man. This comparison, then, by no means favours the notion, that man is partly carnivorous, supposing we admit the hog to be so; for all the characteristics connecting the latter with the herbivora, are similar to those of man; while those which unite it with the carnivora, bear no resemblance to those of the human subject. Remembering, therefore, that the hog, when left to its own instincts, in a perfectly pure state of nature, and when food is abundant, always prefers fruits, roots, and other vegetables, and requires no animal food for its perfect development, we must inevitably conclude, that man

is still more widely removed from animals of a carnivorous character. But we have yet found no true type of the human alimentary organs; nor shall we, in any race of animals, find the characters identical in all respects."

It is true that man, in his most sensual state, seems to approach the character of the hog; but we think the time is gone by for contending that this is the right, or natural, or complete state of man. But, contending for omnivorous habits, is actually contending for what even the hog, low as he is in the scale of creation, when left in freedom, would not choose, as he evidently prefers vegetables, grain, and fruit. That bears also prefer fruit to flesh, is probable, from a remark made by a traveller, when speaking of the bears on the banks of the Mississippi.\* If, therefore, man's structure was as nearly carnivorous as that of a hog or a bear appears to be, which it is not, even then, the habits of these animals would teach him that fruit, vegetables, and grain, constitute his natural diet. This is confirmed, by considering the habits of those animals which most closely approximate in their structure to that of the human frame.

"The nearest approximation is met with in the quadrupeds, particularly in the orang-outang; which, both in outward conformation and general organization, bears the greatest resemblance to man. 'The masticatory organs of the orang are so closely similar,' observes Professor Lawrence,† 'that they might easily be mistaken for human;—the only difference being, that the canines or canine teeth are relatively longer and more pointed, with intervals for the reception of those of the opposite jaw; and the elevations on the grinding surfaces of the molars more prominent and pointed; by which characteristics, the orang approaches nearer to the carnivora than man. The disposition of the enamel in the molar teeth, is the same as in the human subject. The articulation of the lower jaw, the form of the stomach, the comparative length of the intestines, the relative capacity of the cæcum, and the cellular arrangement of the colon, in the orang-outang, likewise correspond very closely with those of the human body; and in what part soever a difference is detected, it denotes man to be less formed for animal diet than the orang. The zygoma (for instance) is larger, and the temporal muscles are far more powerful, than in man; the muciparous, labial, and buccal glands, (which soften the contents of the cheek-pouches,) are more constant and larger in man, than in the simiæ; but the parotid, submaxillary, and sublingual glands are less: the valvular

folds of the stomach, duodenum, &c., are wanting in the orang. In other species of the simiæ, the teeth are of a more carnivorous character. Comparative anatomy, therefore, warrants us in concluding, that the alimentary organs of the orang, are the true type with which to compare those of man, in order to ascertain his true dietetic character. Now, as the orang-outang, and most species of monkeys, when in a pure state of nature, and when left free to choose their own food, and to follow their undriven instincts, are wholly frugivorous—subsisting exclusively on fruits, nuts, and other esculent farinaceous vegetables—we are perfectly justified by all the laws of correct reasoning in concluding, that the natural food of man is not of that mixed nature which many physiologists would have us to believe." (p. 59.)

Our author proceeds to quote the opinions of eminent naturalists, in support of his views (for which we beg to refer to another part of the present volume),\* and then makes the following pertinent observations:—

"Seeing, then, that comparative anatomy is so clear in its indications of the proper food of man, and that men so well qualified for giving an opinion upon the matter, have expressed themselves so decidedly; it certainly is surprising to find so many authors on physiology and dietetics, ridiculing the idea of a vegetable diet; and briefly stating, without an attempt at proof, that the teeth, stomach, and other parts of man's structure, declare him to be omnivorous, or formed for a mixed diet. The misconception, for such I must consider it, seems to have arisen from confounding a fruit and farinaceous (commonly called vegetable) diet with a herbivorous one; Professor Lawrence, even, having misapplied the latter term. It would be absurd to contend, that man was formed for deriving his subsistence from the latter kind of food; though the more esculent vegetables may occasionally be enjoyed with impunity, or positive benefit; but it does not appear to me possible to derive, from comparative anatomy, a single argument calculated to negative the conclusion, that the human organization is specially adapted to fruit, roots, grain, and other farinaceous vegetables." (p. 56.)

M.R. SMITH concludes the chapter by replying to the two following objections, which, having some appearance of reason in them, we have great pleasure in quoting, as we have no doubt the replies will remove them from many minds:—

"1. It has been objected that, although the orang-outang, so nearly resembling man in his organization, is, in a perfect state of nature, strictly frugivorous, yet he readily

\* Supplement, p. 11.

+ *Lectures on Physiology, &c.,* p. 189.

\* *Vegetarian Messenger*, pp. 5, 19, 21.

learns to eat and enjoy the flesh of animals ; and that experience has taught us, that man also can live upon animal food with impunity.

“ 2. That though man is organized as a frugivorous animal, and doubtless fed upon fruit when first created, and in a purely natural state, yet his reasoning powers, and the possession of fire, enable him so to modify and change the flesh of animals, as to render it not only pleasant to his senses, but also highly nutritious and healthful.

“ In reply to the first objection, I freely grant, that both the quadruped and man are able to substitute, with apparent impunity, an animal for a vegetable diet : but what does this prove ? Merely that, although constitutionally adapted to a frugivorous diet, there is in their alimentary organs a certain range of adaptability, by which they are enabled to deviate considerably from their nature, without any immediately apparent bad effects. This is a wise and kind provision in the organization of all animals ; by which they are enabled, in peculiar circumstances, and in cases of necessity, to subsist on food to which their organs were not originally adapted ; and to which, on ordinary occasions, with a full supply of their natural food, they would not resort. A lamb, for instance, during a long sea-voyage, was induced to live upon the flesh of animals ; and so powerful was the force of habit, that it finally refused to crop the grass destined by nature for its support. Horses, on the coast of Arabia, are constantly fed upon fish ; herbage being deficient ; and they seem very much to relish this, to them, unnatural diet. The Gauls fed their oxen and horses with fish ; so did the Paeonians, mentioned by Herodotus. ‘ In Norway, as well as in some parts of Hadramant and the Coromandel coasts, the cattle are fed upon the refuse of fish.’\* (441) Even a young wood-pigeon, which is principally granivorous, has been brought to relish flesh, so as to refuse every other kind of food, even grain, of which it is naturally so fond. Parrots, which are exclusively frugivorous, are taught by habit to relish animal food.

“ Thus are various herbivorous and granivorous animals reduced, by circumstances, to live upon animal food ; and it is equally true that carnivorous animals (as the lion, tiger, cat, &c.) have been taught to live, and to thrive moderately upon vegetable diet. ‘ If the young of these animals, before they have tasted flesh, be carefully trained to a vegetable diet, till they are grown up, they will manifest no desire for flesh-meat.’† Young kittens have been fed upon vegetable diet, without appearing to have suffered from it in

health and strength ; and, when fully grown, would refuse to eat flesh ; which, if forced upon them, would at first render them sick. They would kill rats and mice, but would not devour them.

“ Many similar changes, in the food of animals, have been effected by art and circumstances ; but the widest range of variation, as regards food, exists, as might be expected, in those animals, the alimentary organs of which are intermediate between the carnivorous and herbivorous classes ; namely, such as feed upon fruit and farinaceous substances. This is more especially the case with man ; and by it he is capacitated for becoming the denizen of every climate, and qualified for fulfilling the divine command : ‘ Be fruitful and multiply, and replenish the earth, and subdue it.’ (Genesis. i. 28.) Adapted by nature for feeding upon neither flesh, nor herbage, he is, notwithstanding, created with an adaptation to either, or both, as climate or circumstances may render necessary ; but we are not justified in inferring, that he enjoys by this deviation from nature, that full share of health, pleasure, and longevity, which would be secured by a strict adherence to his more natural diet. If, therefore, we would judge correctly of organs, and their functions, we must carefully distinguish between *adaptation* and *adaptability* ; and must not hastily conclude, that because an animal can exist, and be comparatively well upon a certain kind of diet, it was designed to live on that diet, as its best and most natural food. Each animal has been organized by fixed principles, and each organ has its determinate function and special adaptation ; but an all-wise Creator has provided against emergencies, by conferring on each organ, particularly if connected with existence, or with organic life, a considerable latitude ; by which it can, to a certain extent, vary its functions without destroying its power, or so far impairing the constitution, as suddenly to destroy life. We are no more justified, therefore, in concluding frugivorous animals, as the orang-outang and man, omnivorous, than we are in declaring the lion, the tiger, and the cat, or the horse, the cow, and the sheep, omnivorous ; because they can be trained to feed upon either animal flesh, or vegetables, or a mixture of both.” (pp. 65-67.)

We have already stated our views in reference to the passage quoted from Genesis,\* and would add further, that we believe this adaptability in the human organization, is the result of the wisdom and benevolence which provides man with the power to be a free-agent. If no such adaptability existed, man could not be a responsible being, and

\* *Vegetarian Messenger*, pp. 41, 42.

\* *Life of Reginald Heber*, in HARPER’S Family Library. No. 40, p. 360. (America.)

† GRAHAM’S Lectures, vol. ii. p. 69.

consequently could never enjoy the high privilege of thinking and doing what is good and true, from choice, or from affection—he could not really be a *man*.

In reply to the second objection, Mr. SMITH quotes the following lines from SHAKSPEARE:—

“ To gild refined gold, to paint the lily,  
To throw a perfume on the violet,  
To smooth the ice, or add another hue  
Unto the rainbow, or with taper light  
To seek the beauteous eye of heaven to garnish,—  
Is wasteful, and ridiculous excess.” \*

And shows that:—

“ The proper employment of the superior mental qualifications of man, is to discover the intimate relations that exist between animate and inanimate nature; not to change or confound them;—to investigate and obey the physiological laws and functions of animal life; not to subvert them, or render man independent of their influence. ‘ Reason and instinct,’ observes Dr. LAMBE, ‘ are but different modes of attaining the same end; nor can the former be more wisely employed than in rendering our habits conformable to the dictates of the latter.’ ”

“ If, then, we have proved, that there is a direct relation between the alimentary organs of man and vegetable diet, and none between those organs and the flesh of animals, it is evident that the highest development of his corporeal and mental powers, will be effected by employing those powers in pursuance of those relations; for no artificial preparation of animal flesh, can render it a fit substitute for what nature has appointed.”

Man in his present incomplete or transition state, struggles, contends, strives, toils, and bewilders himself, with a certain mass of circumstances, which he designates, the “ difficulties of this life,” because he has encumbered himself with a notion, that a certain number of articles, entirely foreign to either his nature or requirements, are the “ neces-

saries of existence;” and, after a life spent in the pursuit of these supposed sources of happiness, if he should happen to adopt a new practice, like that we endeavour to advocate, the veil which hid from him the truth, becomes gradually withdrawn, and he arrives at the philosophical conclusion, that

“ All earth-born cares are wrong,  
Man wants but little here below,  
Nor wants that little long.” \*

Happy, indeed, is the man who makes this discovery early in life. His mind becomes raised above the pursuits of merely selfish existence. He lives for *man generally*, and not for *man individually*. His individual wants occupy the smallest part of his attention, whilst his life is spent in pursuits of usefulness to those who have yet to be released from the load of selfish life. He is like the man, who, having been raised out of the flood, is using his utmost endeavours to save his sinking comrades, and to draw them on to the shore of safety. We need not say to the initiated, that it is a great blessing to be enabled thus comparatively to forget one’s self, and one’s own wants, in thinking of the more important concerns of the universal elevation of mankind. And to those who have yet to experience the blessings of which we speak, still believing in the omnivorous requirements of our race, we would say: cast away the practice which obscures your perception on this subject, and we promise you as clear an understanding of this important lesson in the science of life, as will enable you to discover, that “ the better land” or state, which all men seek, is not so far distant, either in space or time, as is commonly imagined; but that it is mercifully placed near, and even within the reach of all, who will take the means necessary for attaining it, which are none other than the practical observance of the great law of Christian charity towards all our fellow-creatures, whether below, equal, or above us, in the scale of creation.

### PYTHAGORAS THE PHILOSOPHER.

A TRUE principle never dies! And, perhaps, at no period of the world does it cease to be manifested. Hence we find, when DANIEL the prophet had become the living example of the Vegetarian principle in Babylon; when that life, which was unimpeachable, had been more than half expended, in the glorious mission of mercy and truth to a heathen nation, it seems Providence began to raise up another messenger to perform a similar service in Greece and Italy; for, about 570 years before CHRIST, and 55 years after the birth of DANIEL, PYTHAGORAS is said to have been born, on the island of

Samos. The uncertainty which exists as to the precise period of this memorable event, is of little consequence to our present purpose, since it is the principle which a man is born to serve, which is of far more importance to us, than the time or place of his birth.

Etymologists inform us, that the true meaning of the word PYTHAGORAS, is, “ the oracle of God.” Be this as it may, it is quite evident that one principal and ruling characteristic of this remarkable man, is that of a deeply religious and conscientious mind.

PYTHAGORAS was the first man who received the title of *philosopher*. *Sophist*, or

\* King John, Act vi., Scene 2.

\* GOLDSMITH’S Hermit.

wise man, was applied to the learned preceptors that preceded him; but when at Phlius, "LEON, the chief of the Phliusians, was exceedingly charmed with the ingenuity and eloquence with which he discoursed upon various topics, and asked him in what art he principally excelled; to which PYTHAGORAS replied, that he did not profess himself master of any art, but that he was a philosopher. LEON, struck with the novelty of the term, asked PYTHAGORAS who were philosophers, and in what they differed from other men? PYTHAGORAS replied, that, as in the public games, while some were contending for glory, and others are buying and selling in pursuit of gain, there is always a third class of persons who attend merely as spectators; so, in human life, amidst the various characters of men, there is a select number of those, who, despising all other pursuits, assiduously apply themselves to the study of nature, and the search after wisdom: these, "added PYTHAGORAS," are the persons whom I call philosophers."\* PYTHAGORAS preferred this appellation to that of *Sophist*, because it indicated a "lover of wisdom," rather than a *wise man*, or a *possessor of wisdom*. This is a pleasing indication of the modesty of his character; and although the term has since been confounded with *sophist*, and made an occasion of human glorification and arrogance, we think the application originally intended, by far the most valuable, and, perhaps, the only legitimate use of the word.

Jewish and Christian historians, anxious to attribute as much as possible of what is good and true in history, to the Hebrew Scriptures, have endeavoured to show that PYTHAGORAS visited Babylon, and thus obtained his excellent rules of life from the Jewish prophets, who were at that time in captivity; and it requires but a little share of faith in the improbable to believe, that, attracted by the fame and extraordinary proceedings of DANIEL and his associates, at a time when youth and love of wisdom inspired him with ardour in the pursuit of knowledge, PYTHAGORAS actually made himself personally acquainted with these virtuous captives; and the high moral tone of his life and precepts, and even the practice which these inculcate, in reference to abstinence from slaughter and bloodshed, and the circumstances of his travelling into Egypt, and, as some say, to India, in pursuit of knowledge, seem to strongly favour the same impression. One can readily conceive with what rapture the young Samian philosopher would listen to the moral instruction and religious teaching of the venerable prophet of Babylon, who, with eyes glistening in virtuous purpose, and speaking

\* Cicero *Tuscal Disp.* l. v. c. 3.

with the authority of inspiration, would be equally delighted to find, in a visitor from a distant land, one so eminently fitted to receive those eternal truths of thought and action with which his own life had been blessed; one to whom he could confidently entrust the further dissemination of the same heaven-born realities. But, whether such an interesting interview actually occurred or not (and, in the absence of more complete information, it is impossible to affirm that it did or did not), it seems evident that the philosopher, by means of the mental discipline to which he subjected himself, reached a similar depth of mental perception, in many respects, as did the prophet; and that his life and conduct were influenced by purposes little short of those which produced such happy consequences in the life of DANIEL. Instances, indeed, are by no means rare, which show that principles, identical in their nature and tendency, may be imbibed by different individuals, at contemporary periods, without contact or communication with each other. All men, in fact, have the same rich source of truth to which to apply, and all receive of it in the degree in which they are disposed to serve and obey it. Much, therefore, as we may value *means of communication* in the dissemination of truth, we have reason to value, in a far higher degree, the spirit of humility—the genuine "love of truth" for its own sake—far more highly; because it is this spirit which alone can render those means available for the individual and general amelioration of mankind. It is this spirit which will recognise truth

"where'er 'tis found,  
On Christian or on heathen ground."

It is this spirit which can bless the poor man's cot, though unaccompanied by either ancient or modern learning; and, where it finds its way into places where wealth, either of intellect or riches, abounds, it renders these effective for great and noble purposes. It is this spirit which rendered DANIEL and PYTHAGORAS receptive of the same sublime views of the moral duties of man to his Maker, and to his fellow creatures; and it is this same "philosophic" spirit, which is extending its happy influence among mankind now, in the nineteenth century; which is expanding the minds of the young with sanguine hopes for the coming triumphs of virtuous principles, and which dilates the furrowed cheek of the aged, with increasing confidence in the merciful providence of God, for the ultimate regeneration of the human race.

It is frequently remarked, "that to judge rightly of any work of art, we ought to be ourselves artists;" and it is equally true, that in judging of any system of philosophy, we should be ourselves philosophers—inspired

with the "love of truth." In the examination we are about to enter, therefore, let us be just. Let us not condemn what we cannot understand, even though we reject it; but let us, like the bee, be busy in extracting the honey from these flowers of genius, and be content to leave the petals which we may be unable to appreciate, unutiliated, and in their original form, for succeeding time, either to destroy, or expand into fruit, as their worthlessness or worth may require.

What then is the philosophical system of PYTHAGORAS?

Like One greater than he, PYTHAGORAS spoke in "parables;" in symbolical, and even in mathematical language; and as he has left no writings which can be, with certainty, attributed to him, we must be content to collect what his disciples represent as his philosophy. This is a disadvantage which must be borne in mind; as it frequently happens, that men, in attempting to express other men's ideas, present rather their own views of what they were, than the ideas themselves; and such views may frequently be erroneous, especially when the first expression of them was given in symbolical language.

"The end of philosophy," PYTHAGORAS considered to be, "to free the mind from those incumbrances which hinder its progress towards perfection, and to raise it to the contemplation of immutable truth. This effect must be produced by easy steps, lest the mind, hitherto conversant only with sensible things, should revolt at the change."\* Daily experience confirms the truth of the last of these observations, whilst the first contains a volume of instruction: progress towards perfection is not so much a human, as a divine work, but the removal of the incumbrances which hinder this divine operation, is a duty, which necessarily devolves upon man, as a free agent, by divine assistance, to perform. Every effort of God, in nature, is an effort towards perfection; and when man co-operates therewith, by removing his own selfish habits, progress to a better state is the inevitable and happy consequence. But this must be effected "by easy steps." This is an important secret in the science of human progress. We have known men of strong nervous and physical energy, and powerful will, arrive at a certain pitch of discipline,—of extreme abstemiousness—or what appears to them, perhaps, the perfection of philosophical dietetics, condemn those whose physical or mental powers may be in a less vigorous condition, for not adopting, at

\* The prose quotations relative to the philosophical system of PYTHAGORAS, are taken from the articles "Pythagoras," and "Pythagoreans," in *Rees's Cyclopædia*, except where other reference is made; BRUCKER'S *History of Philosophy*, is the authority given in those articles.

once, their standard of what is true. Now, although we approve of, and practise to some extent, simplicity of diet, we would by no means condemn, but rather commend those who adopt a gradual means of attaining, what may certainly be considered an important desideratum, simplicity in all our wants. Much observation, and a careful consideration of this subject, tend to confirm us in the belief, that gradual progress in this, as in every other respect, being most in accordance with all the operations of God in nature, is the safest, and invariably productive of the most permanently satisfactory results.

The first step towards wisdom, our philosopher considered to be, the study of mathematics, as inuring the mind to contemplation. Discipline—the exercise of the faculties—constituted a leading feature in the Pythagoric school. Mathematics he divided into two parts respecting numbers, and two respecting magnitude. Number, considered abstractedly in itself, related to arithmetic, and as applied to some object—to music. Magnitude, considered as at rest, applied to geometry, and, as in motion, to astronomy. PYTHAGORAS had a keen perception of order and arrangement, and a comprehensive mind in relation to both internal and external phenomena. Having commenced by placing his own faculties in order,—in subjection to the superior principles of the mind—he became well calculated to discover what was orderly in nature and art. Just as the string of a musical instrument will vibrate without any other contact than that produced by the string of another instrument with which it *accords*, so did the soul of PYTHAGORAS vibrate with delight at the sympathetic harmony which he discovered in both natural and spiritual things. He could discover harmony and music where other men could not, because his mind was raised to a higher tone of moral excellence: hence, from the simple accident of passing a blacksmith's shop, we are told by MACROBIUS, he discovered, from the sounds produced by the beating of iron with hammers of different weights, the principle of "musical ratios;" and afterwards reduced music, which had been an imperfect system, to a complete science. The idea of "the music of the spheres," replete as it is with evidence of a truly poetic imagination, may be likewise attributed to this peculiar genius of PYTHAGORAS, in discovering harmony and concord in the operations of creation, where other men have no such perception.

OVID gives a pleasing description of the power, possessed in a remarkable degree by PYTHAGORAS, by which

"He, though from heaven remote, to heaven could move,  
With strength of mind, and tread th' abyss above;

And penetrate with his interior light  
Those upper depths, which nature hid from sight:  
And what he had observed, and learnt from thence,  
Loved in familiar language to dispense.

“ The crowd with silent admiration stand,  
And heard him, as they heard their gods com-  
mand;

While he discoursed of heaven’s mysterious laws,  
The world’s original, and nature’s cause;  
And what was God, and why the fleecy snows  
In silence fell, and rattling winds arose;  
“ What shook the steadfast earth, and whence  
began

The dance of planets round the radiant sun;  
If thunder was the voice of angry Jove,  
Or clouds, with nitre pregnant, burst above:  
Of these, and things beyond the common reach,  
He spoke, and charm’d his audience with his  
speech.\*

PYTHAGORAS was more than a genius: having conquered, to a great extent, the sensual propensities of human nature, his mind, in happy freedom, rose, not only to an appreciation of mathematical science, music, astronomy, and the deep mysteries of physical and metaphysical learning, but he was able to combine all these sciences, and to use them, together with the operations of nature, to illustrate his philosophy. He rose to that state in which nature speaks to man by the analogy between its phenomena and his own physical and mental growth. He is described by the poet as saying:—

“ Perceiv’st not thou the process of the year,  
How the four seasons in four forms appear,  
Resembling human life in every shape they wear?  
Spring first, like infancy, shoots out her head,  
With milky juice requiring to be fed:  
Helpless, though fresh, and wanting to be led.  
The green stem grows in stature and in size,  
But only feeds with hope the farmer’s eyes;  
Then laughs the childish year with flowerets  
crown’d,

And lavishly perfumes the fields around;  
But no substantial nourishment receives,  
Infirm the stalks, unsolid are the leaves.

“ Proceeding onward whence the year began,  
The summer grows adult, and ripens into man.  
This season, as in men, is most replete  
With kindly moisture, and prolific heat.

“ Autumn succeeds, a sober, tepid age,  
Not froze with fear, nor boiling into rage;  
More than mature, and tending to decay,  
When our brown locks repine to mix with odious  
grey.

“ Last, winter creeps along with tardy pace,  
Sour is his front, and furrow’d is his face;  
His scalp if not dishonour’d quite of hair,  
The ragged fleece is thin, and thin is worse than  
bare.”

Thus does PYTHAGORAS describe the correspondence of the gradual progress of the seasons with that of human life.

Although our philosopher existed so many centuries before HARVEY is said to have discovered the circulation of the blood, it would seem he was by no means ignorant of the changes which are continually taking

place in the human body, for he is represented to have said:—

“ Ev’n our own bodies daily change, receive  
Some part of what was their’s before they leave;  
Nor are to-day what yesterday they were;  
Nor the whole same to-morrow will appear.”

Indeed, it is a characteristic of a deep thinker, thus to arrive at a glimpse, as it were, of what, in after time, makes its appearance as a “new discovery,” though it may be but the same in another form.

“ Concerning wisdom in general, PYTHAGORAS taught, that it is the science which is conversant with those objects, which are in their nature immutable, eternal, and incorruptible, and therefore, alone can properly be said to exist. The man who applies himself to this kind of study is a philosopher. The end of philosophy is, that the human mind may, by such contemplation, be assimilated to the divine, and at length be qualified to join the assembly of the gods.”

It should be borne in mind, that, the term, “assembly of the gods,” is very likely to be made use of in accordance with the phraseology of the time, by the disciples of PYTHAGORAS, as being calculated to suit the prejudices of the people in favour of their heathen deities; as anything which did not seem to favour the existence of the gods, would have been condemned, and regarded as profane. It by no means follows, therefore, from such an expression being used under such circumstances, that PYTHAGORAS had faith in more gods than one. In fact, his whole philosophy seems to lead to a belief in one only true God; the assembly of the *good*, is doubtless the real meaning of the sentence. Perhaps it is impossible to find a more complete definition of the great and sublime purpose of existence, than is conveyed in this beautiful expression: “assimilation with the divine.” This is the grand purpose of all systems of divinity. It may assume various forms of expression, such as *salvation*, *redemption*, *atonement*, *reconciliation*, *regeneration*; there may be various opinions as to the means by which this important work is to be effected, but all religionists will agree that this is the great end of all true religion; that it is worth living for, and worth dying for; and when we find a man in the midst of a heathen nation, without, probably, a knowledge of the Hebrew Scriptures, and certainly ignorant of the Christian religion in its New Testament form, proclaiming with a power, which obtained for him the title of the “divine philosopher,” this fundamental doctrine of the Bible, it becomes of the greatest moment for us to carefully examine the means by which he arrived at this sublime idea, which, in his case, seemed to grow into a most happy reality.

\* The poetic quotations relative to PYTHAGORAS, are taken from DRYDEN’s translations of the *Metamorphoses* of OVID, except when other reference is given.

"In the pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, and the influence of sensible objects, and to disengage it from all corporeal impressions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. For this purpose, the assistance of God, and of good demons, must be invoked by prayer."

We need not attempt to prove that this is essentially, Christianity. DR. WATTS, after presenting the following well-known lines, used by the disciples of PYTHAGORAS, in his work on the *Improvement of the Mind*, remarks: "I would be very glad, among a nation of Christians, to find young men heartily engaged in the practice of what this heathen writer teaches."\* The practice he refers to, is what it was a sacred rule among the Pythagoreans to observe:—

"Nor let soft slumber close your eyes,  
Before you're recollect'd thrice  
The train of actions thro' the day:  
Where have my feet chose out the way?  
What have I learnt, where'er I've been,  
From all I've heard, from all I've seen?  
What know I more that's worth the knowing?  
What have I done that's worth the doing?  
What have I sought that I should shun?  
What duty have I left undone?  
Or into what new follies run?  
These self-inquiries are the road  
That leads to virtue and to God."

"Active or moral philosophy, which prescribes rules and precepts for the conduct of life, according to ARISTOTLE, was first taught by PYTHAGORAS, and after his death, by SOCRATES. Among the moral maxims and precepts ascribed to PYTHAGORAS, are the following: Virtue is divided into two branches, private and public. Private virtue respects education, silence, abstinence from animal food, fortitude, sobriety, and prudence. The powers of the mind are reason and passion; and when the latter is preserved in subjection to the former, virtue is prevalent. Young persons should be inured to subjection, that they may always find it easy to submit to the authority of reason. Let them be conducted into the best course of life, and habit will soon render it the most pleasant.

"Silence is better than idle words. A wise man will prepare himself for every thing which is not in his own power. Do what you judge to be right, whatever the vulgar may think of you; if you despise their praise, despise also their censure. It is inconsistent with fortitude to relinquish the station appointed by the supreme LORD, before we obtain his permission. Sobriety is the strength of the soul, for it preserves its reason unclouded by passion. No man ought to be

esteemed free, who has not the perfect command of himself. Drunkenness is a temporary phrensy. That which is good and becoming is rather to be pursued, than that which is pleasant. The desire of superfluity is foolish, because it knows no limits.

"All animal pleasures should rather be postponed, than enjoyed before their time; and should only be enjoyed according to nature, and with sobriety. Much forethought and discretion is necessary in the production and education of children. Wisdom and virtue are our best defence; every other guard is weak and unstable. It requires much wisdom to give right names to things.

"Concerning public virtue, the doctrine of PYTHAGORAS, as it is transmitted to the present time, respects conversation, friendship, religious worship, reverence to the dead, and legislation. Upon these heads, he is said to have taught thus: conversation should be adapted to the characters and condition of the persons with whom we converse: that discourse and behaviour, which might be proper among young persons, may be exceedingly improper between the young and aged. Propriety and seasonableness are the first things to be regarded in conversation. In all society, a due regard must be had to subordination. Respect is due to a worthy stranger, sometimes in preference even to countrymen or relations. It is better that those who converse with you should respect you, than that they should fear you; for respect produces admiration, but fear produces hatred. It is an evident proof of a good education, to be able to endure the want of it in others. Between friends, the utmost care should be taken to avoid contention, which can only be done by shunning as much as possible, all occasions of strife, suppressing resentment, and exercising mutual forbearance. Reproof and correction are useful and becoming from the elder to the younger; especially when they are accompanied, on the part of the reprobate, with evident tokens of affection.

"Mutual confidence is never for a moment to be interrupted between friends, whether in jest or earnest; for nothing can heal the wounds which are made by deceit. A friend must never be forsaken in adversity, nor for any infirmity in human nature, excepting only invincible obstinacy and depravity. Before we abandon a friend, we should endeavour, by actions as well as words, to reclaim him. True friendship is a kind of union which is immortal.

"The design or object of all moral precepts is to lead men to the imitation of God. Since the DEITY directs all things, every good thing is to be sought for from him

\* WATTS's *Works*, vol. viii., p. 12, Baynes's edition, 1813.

alone; and nothing is to be done which is contrary to his pleasure. Whilst we are performing divine rites, piety should dwell in the mind. The gods are to be worshipped, not under such images as represent the forms of men, but by such symbols as are suitable to their nature, by simple lustrations and offerings, and with purity of heart.

“Gods and heroes are to be worshipped, with different degrees of homage, according to their nature. Oaths are in no case to be violated.”

Thus, whilst everything is to be sought for from the DEITY alone, “gods and heroes are to be worshipped with different degrees of homage according to their nature.” Had PYTHAGORAS inculcated a negative system of entire departure from heathen worship, all his teaching would probably have been rejected, and if his life had been spared, he would have fared better than, from the circumstances of his times, he could reasonably have expected. But, whilst he boldly asserted the supremacy of the DEITY, as a positive principle, he left his disciples at liberty to pay homage to the heathen gods, “according to their nature.” We believe this to be, by far, the most philosophical method of promoting any great truth. Man, in every degree of progress, from idolatry the most profane, to worship the most exalted, *has a faith of some kind*; and, however erroneous it may appear to those who are more advanced, such faith is *always to be respected*. The fact of its being held by a fellow-creature, should be sufficient to prevent us from attempting to make it appear either false or ridiculous; because, to do the first, would be to take away the foundation of hope to those whose perception may not yet have attained to a more solid one; and to do the last, you incur the risk of being disregarded in your other teachings, as an infidel to what is conscientiously believed to be the truth. When we speak of positive teaching, therefore, we mean that which describes what we believe to be truth, confiding in its potency for the removal of error. A man wishing to illuminate his apartment, does not quarrel with the phantoms which darkness may excite in his imagination, but he lights his lamp, and darkness, with all its grotesque imaginings, is immediately dispelled. Hence the philosophy, sagacity, and wisdom of PYTHAGORAS, in exalting the supreme LORD, and exhibiting his philosophy of living a virtuous, temperate, and pious life, trusting in the glorious light of truth and mercy, to dispel heathen worship, and every other phantom of mental darkness.

“With respect to God, PYTHAGORAS appears to have taught that he is the UNIVERSAL MIND, diffused through all things,

the source of all animal life, the proper and intrinsic cause of all motion, in substance similar to light, in nature like truth, incapable of pain, invisible, incorruptible, and only to be comprehended by the mind.” That “God is one: he is not, as some conjecture, exterior to the world, but in himself entire, pervades the universal sphere, superintends all productions, is the support of all nature, eternal, the source of all power, the first simple principle of all things, the origin of celestial light, the father of all, the mind and animating principle of the universe, the first mover of all the spheres. From a variety of passages which might be cited, we may reasonably infer, that PYTHAGORAS conceived the DEITY to be the informing soul of the world, animating it in a manner similar to that in which the soul animates the body.”

PYTHAGORAS, as might be expected from such a sublime and comprehensive intellect, and high moral sensibility, took a truly philosophic view of the subject of human diet:—

“He first the taste of flesh from tables drove,  
And argued well, if arguments could move.

O mortals! from your fellows' blood abstain,  
Nor taint your bodies with a food profane:  
While corn and pulse by nature are bestow'd,  
And planted orchards bend their willing load;  
While labour'd gardens wholesome herbs produce,  
And teeming vines afford their generous juice  
Nor tardier fruits of cruder kind are lost,  
But tamed with fire, or mellow'd by the frost;  
While kine to pails distended udders bring,  
And bees their honey redolent of spring;  
While earth not only can your needs supply,  
But lavish of her store, provides for luxury;  
A guiltless feast administers with ease,  
And, without blood, is prodigal to please.  
Wild beasts their maws with their slain brethren

fill,  
And yet not all, for some refuse to kill;  
Sheep, goats, and oxen, and the nobler steed,  
On browz, and corn, the flowery meadows feed.  
Bears, tigers, wolves, the lion's angry brood,  
Whom heaven endued with principles of blood,  
He wisely sunder'd from the rest, to yell  
In forests, and in lonely caves to dwell,  
Where stronger beasts oppress the weak by night,  
And all in prey, and purple feasts delight.

“O impious use! to nature's laws opposed  
Where bowels are in other bowels closed:  
Where fatten'd by their fellows' fat, they thrive;  
Maintain'd by murder, and by death they live.  
'Tis then for nought that mother earth provides  
The stores of all she shows, and all she hides,  
If men with fleshly morsels must be fed,  
And chaw with bloody teeth the breathing bread;  
What else is this but to devour our guests,  
And barbarously renew Cyclopean feasts!  
We by destroying life, our life sustain;  
And gorge th' ungodly maw with meats obscene.

“Not so the golden age, who fed on fruit,  
Nor durst with bloody meals their mouths pollute.

Then birds in airy space might safely move,  
And timorous hares on heaths securely rove:  
Nor needed fish the guileful hooks to fear  
For all was peaceful, and that peace sincere.  
Whoever was the wretch (and curs'd be he)  
That envied first our food's simplicity;  
Th' essay of bloody feasts on brutes began,  
And after forged the sword to murder man.

## THE VEGETARIAN BANQUET AT PADSTOW.

## THE BANQUET.

ONE of the most complete and sumptuous entertainments which has ever been given in the county of Cornwall, took place on Friday, April 5th, 1850, at the Public Rooms, Padstow. The weather seemed providentially propitious for the occasion, which had been looked forward to by the good people of Padstow with great interest and curiosity. So great was the desire to witness the arrangements, which were expected to be of a most novel and elegant description, that it was found impossible to satisfy public feeling on the subject, without admitting a large number to see those arrangements. Accordingly, it was announced, that the public would be admitted to inspect the decorations and the provision, from two o'clock till half-past, previous to the entrance of the guests. By that time, a large concourse of people had assembled at the gates, anxiously awaiting the favour about to be conferred. As soon as the hall was opened, a stream of people was formed, and walked in quiet procession through the rooms. Here and there, however, might be seen an elderly lady, or a criticising gentleman, stepping aside from the ordinary current of people, and gazing in mute astonishment at the extraordinary scene which presented itself. The decorations of the room were the first to attract attention. In a circular window at the head of the room, and above the chair, was inscribed in bold characters, the following motto:

“MERCY AND TRUTH.”

Beneath this, was a beautiful emblematical arch, constructed of evergreens, and ornamented with flowers and fruits. The basis of the two pillars supporting the arch, was formed by two wheat sheaves, representing that the “staff of life” constituted the solid and substantial foundation of the Vegetarian system of diet. The flowers and fruits above, in addition to their ordinary meaning, as to the character of the food partaken of by Vegetarians, might be said to indicate the ideal, the poetic, and the intellectual character of that system; whilst the the centre of the arch bore the following beautiful motto:

“GOD SAID,”

“Behold, I have given you every HERB bearing seed, which is upon the face of all the

earth, and every TREE, in the which is the FRUIT of a true, yielding seed; to you it shall be for MEAT.” Gen. i. 29. v.

This, and the circular motto, “Mercy and Truth,” above, might be said to indicate the moral and religious tendency of the Vegetarian system. Thus, after the manner of the ancient Pythagoreans, and early Christians, was expressed by emblematical devices, in the beautiful language of flowers and fruits, the physical, the intellectual, the moral and religious blessings attendant upon a natural and pure diet—in accordance with the constitution of man, and the first ordination of human food, by an All-Wise Creator. On the side of the building, to the left of the chair, in a line with “God said,” was the sixth commandment:

“THOU SHALT NOT KILL!”

Beneath which, was inscribed the following questions:—“Who planted the natural abhorrence to killing animals in the human breast? Was it put there to be violated? No!” These were followed by the common remark: “How few would eat flesh, if they were compelled to kill it.” On the wall opposite the chair, was another inscription:

“HEAR THE WORDS OF THE WISE!”

And beneath this: “Be not among wine-bibbers; among riotous eaters of flesh.”—Prov. xxiii. 20. v.

On the wall to the right of the chair, and still in a line with “God said” (which formed the most conspicuous words in the room,) was the fifth quotation:

“SHALL ANY TEACH GOD KNOWLEDGE?” beneath which, was the question:—“If flesh had been the most proper for man, why did God feed him with seeds, herbs, and fruits, in the garden of Eden, and in the vast wilderness?”

The mottoes which we have quoted, were all decorated with evergreens and flowers, radiating from the centre of each, representing the radiation of the light of truth, from the centre or source of all truth. The tables were the next object of curiosity and interest: Table No. 1, was placed on a raised platform, under the beautiful arch we have already described. This table presented a beautiful appearance, being ornamented with vases of the choicest flowers the season could produce; the dishes also being garnished with parsley, beet root, and flowers, and affording provision for sixteen guests, the character of which will be learned from the following plan, showing the arrangement of each table:—

## PLAN OF TABLES.

TOP.	11	12	14	17	18	20	16	19	15	11	2	TOP.
	5	7	13	3	9	*	10	4	13	3	6	
	15	16		19	20		17	18	14	12		
	•	•	•	•	•	•	•	•	•	•	•	

1. Bread and Parsley Fritters.
2. Savoury Omelet.
3. Savoury Pie.
4. Plum Pudding.
5. Moulded Ground Rice.
6. Moulded Barley.
7. Cornish Cream.
8. Fruit Tarts.
9. Blanc-Mange.
10. Cheese Cakes.
11. Potatoes.
12. Cauliflower.
13. Mashed Potatoes.
14. Apple Sauce.
15. Brown Sauce.
16. Sugar.
17. Butter.
18. Cream.
19. Preserves.
20. Oranges.

\* Large Vase of Flowers.

Nos. 11, 12, and 13, replaced with Oranges and Biscuits, Figs and Oranges, Almonds and Raisins, and Biscuits, for dessert.

Tables 2, 3, 4, 5, diverged from this principal table, the whole length of the hall, and contained provision of a similar character to that already described, for seventy-two guests. On each side of the room, were two tables, Nos. 6, 7, 8 and 9; and on these were placed the dessert, ready to replace the removals from the principal tables. All the tables, like the principal one, were profusely decorated with flowers, in such arrangement of colours, as displayed, in no ordinary degree, the artistic skill of the Cornish people. The room, as a whole, presented one of the most pleasing sights we ever remember to have witnessed, and was eminently calculated to impress the mind with feelings of respect for a principle, which could bring into operation a degree of taste, skill, ingenuity, and harmony of arrangement, seldom, and perhaps, never attained in the preparations for feasts where no such principle actuates.

The Wadebridge band played several lively airs during the visitation of the public, which lasted exactly half an hour, during which time there could not have been less than from 500 to 600 visitors. And when the hall was closed, at half-past two, a large number of persons returned unable to procure admission.

At three o'clock, the hour appointed for the Banquet, JAMES SIMPSON, Esq., President of the Vegetarian Society, and one of her Majesty's Justices of the Peace for the county of Lancaster, entered the hall, and took his seat in the centre of the platform, under the emblematical arch. This gentleman has abstained from intoxicating liquors and the flesh of animals, the whole of his life. On the right of the President, sat MRS. GRIFFIN, to whom is due the credit of having projected, and to a great extent provided, the present entertainment, Mr. WYTH, of War-

rington, Lancashire, whose white hair indicated a close approximation to four score years (but whose ruddy and healthy appearance, and smiling countenance, though they might indicate an acquaintance with labour, could by no means convey the impression, that his days, even thus far prolonged, were "days of labour and sorrow"), and who has abstained from flesh for a period of 41 years; and Mr. Joseph Bormond, whose labours in this county have been so eminently successful in the promotion of temperance, both in food and drink. On the left of the President, sat his lady, MRS. SIMPSON, who, like himself, has abstained from the flesh of animals and intoxicating liquors the whole of her life. J. G. PALMER, Esq., of Birmingham, a member of the Society of Friends, and Treasurer of the Vegetarian Society, whose healthful appearance corresponded with that of the gentleman on the right of the President; and the Rev. EDWARD WARNE, of Taunton, both of whom, have abstained from the flesh of animals about nine years.

There were also present, Lieut. Spurring, R. N., J. A. Carruthers, Esq., Surgeon, R. P. Griffin, Esq., Mr. Tregaskis, Mr. Hicks, (St. Austell,) Mr. T. G. Barlow, (Truro,) Mr. H. S. Clubb, Local Secretary of the Vegetarian Society for Salford (who acted as chief steward on the occasion), Mr. Phillips, Mr. Patterson, the Misses Phillips, Mrs. Tregaskis, Miss Tregaskis, Miss Warne, Mrs. Carruthers, Mrs. Truscott, (St. Austell,) Miss Pedlar, (St. Austell,) Mrs. Pedlar, (St. Austell,) Mrs. Patterson, Miss Patterson, Mrs. Hill, and others.

The Rev. EDMUND WARNE having said grace, the feast commenced, which was enlivened throughout by the performances of the band.

## THE MEETING.

When thanks had been returned, at a quarter to five,

The PRESIDENT rose and said:—They had met on that occasion to eat, to drink, and to make merry; but he trusted it was apparent to each one present, that in the enjoyments of the present banquet, they had kept rationality prominently in view. Since the promulgation of the Vegetarian theory, they had had, in that beautiful and picturesque county, many earnest Vegetarians, and in the little town of Padstow, some of the most earnest he had known. These had purposed, in connexion with several of their friends, to have a Vegetarian feast which would embrace their most intimate acquaintances. He had received that information in Lancashire, accompanied with an earnest request, that if he visited the county of Cornwall, he should come and see the energetic way in which they had advocated the truth, and carried it out in practice. He had immediately replied, that he should be most happy to come at that season of the year. Arrangements were then commenced, and the present banquet was the result. The practice, exemplified by the feast of which they had just partaken, was associated with a great principle. Every discovery of truth, whether in relation to physical, intellectual, or moral science, whenever it had first been put before the world, had had the greatest opposition to contend with. That was exemplified, when excellent men, like GALILEO of old, could suffer pain and imprisonment for declaring that the earth moved round the sun. From that cause, COLUMBUS nearly wore out his life in endeavouring to impress upon foreign courts, the truth in his own mind in relation to the western continent. It was in that way that, in more recent times, they had men, of eminent ability, persecuted, cast out of society, as it were,—like HARVEY, losing his practice, and discarded by his profession, unable to find a medical man above the age of forty years, who would acknowledge the truth he discovered in relation to the circulation of the blood. The history of the temperance principle, was an illustration of the truth of the statement he had made. When men fell first into evil, it was always more or less voluntarily so; but, subsequently, the wrong practices became fixed in society. In the habitual use of intoxicating liquors, they had a custom which was working more injury than all other mischiefs of society besides. The worst evils were its ordinary fruits. Still, men who were partaking of such drinks did not see those evils; and it would take a long time, before the efforts of the temperance

societies would be sufficient to induce the majority to make any personal sacrifice for the removal of them. The fact was, that habits which opposed the progress of truth, were very difficult to be shaken; and it was necessary for those who perceived the truth, to practise and teach it for a long time, before they could expect that it would be taken up and practically acknowledged. He would contend, that just as the temperance principle had had difficulties to contend with, which by the power of truth it had already more or less overcome, so Vegetarianism had its difficulties, which would likewise be surmounted. What was required was information upon the subject. Just as the drinking usages of society had been working mischief, step by step, so, in the practice of eating the flesh of animals, they had a system which was working immense mischief in the community at large; a system which was seen to be absurd in its every feature, and which would have to give way before the light of this and coming times, just as every other evil had to give way, when the light of truth was fairly applied to it. It was interesting to inquire what were the reasons which supported the flesh-eating system. Vegetarians had questions put to them, wherever they went, as to why they abstained from animal food. It was well, however, to turn the question, and ask, why did men partake of the flesh of animals? It was astonishing how little reasoning there was to support that ordinary practice of society. The reason commonly advanced, that it was customary, was, in fact, nothing in support of the system. Custom sanctioned spending, directly and indirectly, one hundred millions a year in intoxicating liquors, whilst one million only was devoted to works of charity. Custom once sanctioned ploughing, by fastening the traces to the horse's tail, and when an act was passed to prevent that cruel practice, the people absolutely petitioned Parliament to get the law repealed. (Laughter.) In short, almost anything, however absurd, might come to have the sanction of custom, but that was not reason. It had been advanced amongst the reasons for a mixed diet, originating at first with medical men, when chemical science had not been brought to bear upon the subject, that it was necessary to partake of flesh. It was considered the natural food of man; that man was omnivorous; that the teeth, intestines, and various other features of the physical constitution, declared that such was the case; but if they inquired carefully into the subject, they would find, that the best physiologists that ever lived, had arrived at a very different conclusion. Those would tell them, that man, from the formation of his teeth (which many supposed to indicate his flesh-eating character),

approximated most to that class of animals which partook of fruits and vegetables. That man was not an animal of prey, from his osseous system, but that he had become so by acquired habit. If they went to LINNÆUS, RAY, DAUBENTON, and other great naturalists, they would find striking quotations on that subject.\* Another reason why men partook of flesh was, because they supposed it to be more nutritive. That had been taken for granted, till the LIEBIG school of chemistry had shown what real nutriment for the body was, and what flesh was. As shown by BERZELIUS, and others, the constituents of flesh were fibrine, which was commonly called the *lean* of meat, consisting of vessels, nerves, and membrane; that it contained fifteen parts out of a hundred of this fibrine, vessels, and nerves; about two of cellular matter, and about two of what was called albumen, whilst, with two or three other minor ingredients, all the rest was water. Thus, when they purchased one hundred pounds of flesh, they received seventy-seven pounds of water, and twenty-three pounds of solid matter. Then, what did vegetable food consist of? Peas contained eighty-four per cent. of solid matter, and only sixteen per cent. of water. Wheat consisted of eighty-five and a half per cent. of solid matter, and only fourteen and a half per cent. of water. Beans contained eighty-six per cent. of solid matter, and only fourteen per cent. of water. That was very different to what the chemists themselves expected, as they had believed that flesh was more nutritive than vegetable food. There was something about flesh which deceived persons who partook of it. It produced a heating, stimulating effect upon the stomach; and just as men felt stronger, and more capable of many acts, after drinking a glass of spirits, so were persons stimulated, to a certain degree, by flesh, and so felt it to be a very different sort of food. Then, as to the digestibility of vegetable, compared with the flesh of animals, it was found by DR. BEAUMONT, in his experiments with ST. MARTIN, that whilst flesh required from three to five hours to digest, a mixed Vegetarian diet only required from one to two and a half hours. The tables of BEAUMONT had shown, that taking an equal number of articles of flesh diet, and of vegetable food, there was nearly twenty-five minutes, as to the time required for digestion, in favour of Vegetarian fare. Thus, then, they would see, not only that vegetable food was far more nutritive and digestible, but chemistry went on to prove that it contained precisely the same kind of nutriment which flesh contained, without that unnatural degree of stimulating property which formed a great objection to the flesh. In that way, it would seem that the tables

\* *Vegetarian Messenger*, pp. 19, 21.

were completely turned against the mixed diet system, and against the use of the flesh of animals for food. No one could read SMITH's *Fruits and Farinacea the Proper Food of Man*, GRAHAM's *Science of Human Life*, or any of the smaller works on the subject of Vegetarian diet, without looking at the flesh-eating system in quite a different light from what the present habits of society would lead him to expect. He knew perfectly well, that it was difficult to apply a high principle to a low degree of conduct. It had been said, that in partaking of the flesh of animals, they outraged certain feelings of humanity. A talented writer in the *Westminster and Foreign Quarterly Review*, in a recent article on the subject of Human Progress, had predicted that, in the natural course of events, the practice of eating the flesh of animals would eventually disappear, as the world progressed towards a more complete and merciful civilization. "The practice of feeding on the flesh of animals," said the writer just alluded to, "entombing their bodies within our own, has something in it repugnant to refinement. Many individuals there are, who wholly abstain from this food, and confine themselves to vegetables. \* \* \* We think it desirable that the practice of eating animals should disappear from civilized communities, so soon as other means of maintaining their physical energies can be obtained. We think that nature has provided for this also, as another phase of man's existence, when his brain shall be set to work upon it. \* \* \* But the great majority of mankind abhor killing, save under the pressure of passion or hunger, while even the cannibal mothers of the Fejee Islands will exchange children, in order not to devour their own. But they who hunger for animal food in civilized life, rarely like to kill the creatures they eat; and when killed, none liked to eat the flesh of pet animals they have themselves domesticated, as pigeons, fowls, rabbits, lambs, or kids. To get rid of the distasteful operation of killing, we employ butchers—helots of the modern world, whose very name we employ as a term of vituperation. This is not Christian, to say the least of it. We have no right to degrade any human beings, or regard as inferiors those who prepare the materials that enter into the most intimate combination with our own persons. There is something humiliating in the idea of a delicate person who faints at the sight of blood or a butcher's shop, and then sits down to eat of the carcasses that have there been cut up. If the employment be in itself abhorrent to our sensations, it argues little for our humanity, that we have our poorer fellows to do what we consider degrading work. If the employment of a butcher

be, of necessity, the work of preserving human life, the butcher is entitled to honour as well as the physician. But we believe that the still obtaining consumption of animal food is simply a remnant of savage life, a custom doomed to vanish under the light of human reason. All the animal food artificially bred by farmers or others, is, with little exception, unwholesome. Consumption, measles, dropsy, liver complaint, and other diseases, abound in the animals we eat, and have a tendency to produce those diseases in our bodies. The poison we take in by the lungs in the gaseous form, is not the only poison we imbibe. We make an outcry about cleansing the sewers of our cities, and yet make sewers of our bodies. We cleanse our outer skin, and pollute our inner skin. If the pressure of population is to continue, rendering it essential to devour unwholesome meat, our chemists and sanatory officers should at least take order to divest it of its poison, and convert it into another form, just as putrid game is made sweet by carbon, or acid fermented liquors are rectified by alkali." Then, as a question of domestic economy, it was found that if they put 100 lbs. of flesh, blood, and bone into the body, from beef, it would cost, according to the chemical analysis which he had already adduced, and reckoning 7d. per lb. for the beef, no less than £11 19s. 6 $\frac{1}{2}$ d.; and that was calculating the membrane, bone, sinews, &c., all as flesh. That was taking nutriment through the bodies of other animals. But if they took it direct from the bosom of nature, it was found that the same purpose could be effected in a better way, from peas, for 12s. 4 $\frac{3}{4}$ d.; from beans, for 8s. 1 $\frac{1}{4}$ d.; from oats, for 9s. 2 $\frac{1}{4}$ d. Thus, it would be seen, that the flesh-eating system involved a gross and wasteful expenditure. If they wanted facts of an experimental nature to confirm the statements he had made, he would refer them to the hardy ploughman of Scotland, who lived upon oatmeal and milk; to the peasantry, the men who did the hard work of nearly every country in Europe; and in fact, to two-thirds of the whole population of the globe, from its creation to the present time; for it had been found that that vast majority of the human race had subsisted upon the productions of the vegetable kingdom. And those men of every country who had worked the hardest, and enjoyed the greatest amount of health, were the men who had thus lived. Then, as to the amount of land required to support life on vegetable diet, it was found that from fifteen to thirty-five Vegetarians could live on the same amount of land, as would be required to support one man on flesh. Let them examine the system for themselves, and above all, let them bring it to the test of practice, for that was the

only way to judge fairly of its merits, and they would soon discover in its bearings upon moral and social happiness, that it was no idle question, that it was no mere question of meats and drinks, but that it was a great principle. They had seen that it was good in external precept, let them practice it, and they would find that it was good in relation to high morality. Each one would find in his own bosom the benefit of the change in external life. A flood of light would burst in upon their minds, in relation to that and to every other great and good question. They would feel it a privilege and a blessing to hold out the right hand of fellowship to all who were labouring to promote the great and philanthropic movements for the social amelioration of the human race. They would ascend higher and higher; they would find that there was a spirituality in that question, which none could know but those who practised it. (Applause.)

The Rev. EDMUND WARNE moved the first sentiment:—"That the Vegetarian system, being most in accordance with the laws of nature, is most conducive to the physical health and well-being of mankind." He had read of a young man, a zealous republican, who, on learning that the President of the French republic was about to visit his town, ran out to meet him, and with more heartiness than was becoming, grasped the hand of the President, shook it heartily, and almost kissed him. He could say that evening, that he felt something like the young man; but he would not do as the young man did, although he could assure them he felt hearty enough for it. Their town had that day been highly honoured by the visit of the President of the Vegetarian Society. Cornwall was a very inquiring county, and he was happy to find, that the inquisitiveness of the Cornish people, had been brought to bear upon that subject; and he was very glad that he had that day an opportunity of replying to their inquiries. He was a Cornish man, and the Bible was the Cornish Book of appeal. It was a standard book; and it was no use, he believed, for anybody to advocate Vegetarianism, unless he got the Bible as the basis of his argument; for whatever they found laid down in the Bible, they would most assuredly believe. They had too frequent proofs of the love of the Divine Being, to believe for one moment, that he would lay down one command which was not as much for man's interest, as for his love. Thus, when they looked into the moral decalogue, they would find those commands were for the good of each one personally; for their good as members of society, as well as for the glory of the Lord. Therein they could see the wisdom of God, that all his commands

were not merely conducive to his honour, but were sweeter than the honey or the honey-comb, to those who obeyed them. Nine years ago, he became a Vegetarian, not merely because he would be a Vegetarian, nor because he made a certain promise that he would be a Vegetarian. He abjured that sticking to matters for sticking's sake. If he had made a wrong promise yesterday, he would break it to-day. If any one would convince him that the information he had obtained on the Vegetarian question was wrong, then he would turn flesh-eater on the morrow. He had been made a Vegetarian by reading the first chapter of Genesis, the first of Daniel, and the eleventh of Isaiah's Prophecy. The first chapter of Genesis contained these words: (the speaker here proceeded to read the motto under the emblematical arch.) Although then so young in years, and younger still in Vegetarianism, he had taken it for granted, that what was right, and ordained by God at the commencement of the creation of man, was most conducive to the health of the physical constitution, as well as to the moral well-being of man. He then looked to the first chapter of Daniel, and there he found practical proofs of the truth of the principle he had espoused, for the good man Daniel, and his companions, had determined to stand by the first great command relative to human food. How well his adherence to that command was rewarded, he need not explain. They all knew that those men became fatter, and fairer, and wiser, than all the magicians and astrologers in Babylon.\* He had had a little something in him which said, he should like to be wise, and fair, and very knowing; and he had said to himself:—"I also will observe this first command, and provision." He had felt it his duty, too, for the sake of his weaker brethren, to set that example. He had next turned to Isaiah, and there he found that beautiful prophecy:—"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not *hurt* nor *destroy* in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (chap. xi. 6-9 v.) They would perceive that in Genesis, chap i., he had learned what ought to be. God never gave a command, nor made a provision, that ought not to be obeyed. In Daniel, chap. i.,

he had seen what had been; for Vegetarianism was not a new notion; and in chap. ii. of Isaiah's prophecy, he had seen what was to come to pass in the latter days, and his soul was full of hope for the consummation of that happy period. Much discussion had recently taken place in the House of Commons relative to the small pox, which had been brought into England by the sheep which had been imported. The small pox was in their physical system. The sheep had been slaughtered and exhibited on the shambles, the mutton was bought and eaten, the small pox was taken in with it, and thus was it spread through the country by wholesale. It was the opinion of men of extensive information and sound judgment, that the last prevailing small pox had been introduced and kept up by the sheep which had come from Denmark, some time ago. The rev. gentleman then proceeded to show, how one great moral principle prepared for the reception of another; how the glorious present, was preparing for the still more glorious day and generation yet to come; how the Vegetarian principle comprehended the peace, the temperance, and all other great moral principles; and how the practice of all these, would lead to the erection of a mighty moral citadel unto which all men should be drawn. There was a vast difference between knowledge and wisdom. Knowledge was good, but wisdom was knowledge put into action. Let them, therefore, endeavour to be wise as well as learned. Let them endeavour, as they perceived the truth, to use it: just as a man in a foggy atmosphere would endeavour to go the little distance he could see, and not wait till he could see the whole distance, as by thus pushing forward, he was enabled to see further and further. They would thus discover the harmony of all truth, and hasten on that perfect state of light, and life, and joy, which await the faithful, merciful, and good! (Loud applause.)

J. G. PALMER, Esq., had great pleasure in supporting the sentiment, and in affording his humble testimony to the truth of the Vegetarian system. The greatest naturalists of modern times, Lawrence, Bell, Cuvier, and some others, perfectly agreed that the formation of the human teeth, as well as other portions of the human frame, indicated that man was formed to partake of fruit and farinaceous substances, corresponding as that frame did, most completely, with herbivorous and frugivorous animals, and bearing no resemblance to that of the carnivorous tribes. His own experience, combined with considerable scientific investigation, had enabled him to arrive at a firm conviction, that the Vegetarian system was largely conducive to the well-being of mankind. (Applause.)

\* *Vegetarian Messenger*, p. 55.

The PRESIDENT would have had great satisfaction in calling upon an elderly gentleman on the platform, who begged to decline addressing the meeting. He could not, however, pass over his case without a moment's comment. Mr. Wyth had been a practical carrier out of the Vegetarian system for the long period of 41 years; he had tried the system in relation to its external features, under very hard circumstances: his experience having commenced in the hardships of factory life. In boyhood, Mr. Wyth had worked in a factory, and became, ultimately, a manager of a cotton mill; and in that capacity he had remained for 38 years, from half-past five in the morning until seven o'clock in the evening, in the close atmosphere of a smoky town, and still maintaining an uninterrupted state of health. He had great pleasure in calling attention to such a practical instance of Vegetarianism, in one who was no less than 78 years of age, (applause,) and had no hesitation, even at that advanced period of life, in undertaking a journey of upwards of 400 miles, to bear his personal testimony to the benefits of the Vegetarian system; in fact, it was the second journey of the kind which he had gladly undertaken. (Applause.)

J. D. MARTYN, Esq., moved the second sentiment:—"That the morality of individuals, and of society at large, would be essentially advanced by the adoption of the Vegetarian principle." That which God had appointed for man to eat, formed the ground-work of the Vegetarian system; all the ways of God were equal; those of man, however, were unequal, man having sought out inventions to satisfy his gustativeness, and gone on from stage to stage, till he had arrived at such a state as to be far removed from true morality and religion. Men sought by the accumulation of wealth and capital to become independent; but, at the same time, they commonly become more dependent on appetite. He would have man become truly independent, by reducing the wants of the flesh, so as to give full scope to the exercise of the mental powers; and he held that, whatever made most for their own individual, social, and national good, tended most to God's glory. The will of God, and the universal good of mankind, were ever united. Man had departed from that will, but was not so ready to return to it. Old Adam had once been right, but he had fallen; and they should remember, that the new Adam came to restore the happy state in which man was designed to exist. Hence, he called upon them to watch and pray, lest they fell into temptation. Whatever tended to pamper the body, lowered man in the scale of existence, made him more dependent upon the flesh, and less confident in God. He, himself, did

not know how to be thankful enough to his good and gracious God and Father, for having brought him to experience the blessings of the greatest possible simplicity of life, by adhesion, in practice, to the precept in relation to food, which had been given to man at the creation. He felt more and more comfort, because he felt less and less care. He was an advocate, in his own private circle, for the principles of the Peace Society. He loved peace of mind, and he liked to see others enjoy it. It was the foundation of peace with all mankind. There was, also, a society for the promotion of public health. It was found, that one of the great hindrances to sanatory improvement, was the large number of pigs which were kept in the towns. Now, in that case, he would follow the example of his Lord and Saviour, who suffered the herd of swine to run headlong into the sea. If they all perished, he could not mourn. (Laughter.) The food they then eat—good wholesome barley—could be made into excellent food for human beings. He had himself eaten barley bread, and enjoyed it exceedingly. He had tried several experiments with regard to simple diet, which he would mention as experiments. In the early part of 1849, he had given up the use of flesh, but continued the use of eggs and butter, with a little milk, and sometimes cream. These, however, he had gradually abandoned, and now partook principally of unfermented bread, made of forthright\* flour, with peas and fruit. And this year he had found his system undergoing a change, that was rather disagreeable to him. He found that the pea, for instance, was too concentrated a food; that it supplied more nutriment than he needed for the exercise of body that he was called upon to take; and that more care was required in the process of cooking, than he altogether liked. He had, therefore, thought that bread itself would be sufficiently nutritious; and, on New Year's day of the present year, he commenced living upon bread and apples, the latter sometimes baked, and sometimes in their raw state. He continued that practice up to within ten days, when apples became scarce; and he thought what the poor man could not get, he would be independent of. When apples were abundant, he should eat plentifully of them; but he did not think it well to be continually tied down to their use, when out of season; and for the last ten days, therefore, he had lived entirely upon bread and water. He had taken a portion of barley bread from the commencement of the year,

\* Forthright flour, is meal brought forthright from the mill, without undergoing the process of bolting, or separating the bran from the flour. See *Penny Cookery*, page 9.

and he was now living entirely upon about an equal portion of wheat bread and barley bread. The quantity he had taken during the last ten days, was about 21 or 22 lbs.; say 11 lbs. of wheat, and 11 lbs. of barley; and the former at 1d., the latter at  $\frac{3}{4}$ d. per lb., with 2d. for raisins, which were mixed with the flour, amounted to 1s. 9 $\frac{1}{4}$ d. which had provided him with all the food he required for ten days! And during all these experiments, in the simplest diet, he begged to say, that he had enjoyed a greater amount of physical health, comfort, and satisfaction, than he could well express. It was then a great privilege to live in the present age, when light and knowledge had been brought to bear upon these important subjects. They had seen what God had said was good for man; and experience confirmed that it was so—would they practice it? (Applause.)

R. P. GRIFFIN, Esq., believed, that in proportion as the Vegetarian system was carried out, it would ameliorate the condition of man; because it would lead him to do justice and love mercy, and promote that state which had been so beautifully described by the prophet, when nothing shall hurt nor destroy. For that reason he was a Vegetarian, and he trusted he should ever remain so. He had long been a total abstainer from intoxicating drinks, and he had learned from observation on his own experience, the truth of the maxim, that beef was the "brandy of diet." If men were determined to be stimulated by alcohol and flesh, they must take the consequences; their minds must necessarily become more or less gross, in proportion as the vitality of the system was employed in the assimilation of those gross and exciting substances. He would not, however, be uncharitable; he had himself, to use a homely expression, but just "taken down his shutters," and he would not complain of those who were still in bed. (Hear, hear.) There was a universal impression that a law existed in England to prevent butchers from sitting on juries. That impression must have originated from a natural feeling which existed in every mind with regard to the degrading, hardening, and brutalizing effect of slaughter, on those who were engaged in it. Such a law never had existed on the statute book, but there was a law indelibly written on the tablet of the human heart,—the law of mercy—which had given rise to the idea that men so engaged, would be too much influenced by their unmerciful practices, to do justice to their fellow men. How unnatural and painful it was to contemplate a beautiful lady, after watching the gambols, and admiring the innocent sports of a lamb, who should drag it bleating from the side of its dam, and then proceed to commit the act of slaughter, in

order to partake of its flesh the next day. They could not dwell upon such a procedure as that, without feeling more or less horror-stricken. Well then, if it were shocking to destroy life ourselves, it was equally so to do it by proxy. They might be asked how did they prove Vegetarianism was most consistent with the laws of health. He would answer, because Vegetarian diet was less stimulating. A Vegetarian was not likely to live too fast; he was likely to live as he ought, and not after the lusts of the flesh. Then it was argued that instructions were given for sacrifices, in which animals were slain. God's permissions were very different from God's commandments. God had not absolutely commanded man to kill; it was true he had permitted him to do so. The permissions came when man had fallen from his happiest state; and would he not do well to endeavour to get back again to his primitive simplicity, and adhere to what was first commanded. Referring to the motto under the emblematical arch, the speaker continued: that was the first command given to man, and when the children of Israel lusted after flesh in the wilderness, it was given to them; but we read that the anger of the Lord was kindled against them whilst it was between their teeth. Looking at it in that light, they could but feel grateful to God, for his mercy in opening their eyes to discover the truth, and thus give them an opportunity of returning to that state of primitive happiness which he trusted it would be the privilege of all to enjoy. (Applause.)

Mr. JOSEPH BORMOND proposed the third sentiment:—"That peace to the individual, and charity to mankind, are most extensively embraced in the Vegetarian system." All truth, whether scientific, moral, or religious, was of importance to man. (Hear, hear.) All tended to form the necessary elements of that great moral chemistry which was going on, and which was destined to purify the moral atmosphere of man, and to bring him back to more than Christian purity. There were two ways of promoting worldly happiness: either by man increasing his means, or lessening his wants. Which, he would ask, was the easiest. A man earning fifteen shillings a week, for instance, and spending eighteen for his family: would it not be easier to reduce his expenditure to fifteen shillings, than to increase his income to eighteen shillings? "Independence," a good man had said, "consisted not so much in the abundance of a man's possessions, as in the fewness of his wants." Men of thought, who had dared to declare to the world any great truth, had invariably been persecuted by the thoughtless. Those who first heard of the Vegetarian principle, generally expressed

great concern as to what would become of the animals; for his part, he felt no such concern. He believed there would be, for some time, men dark enough, and animalized enough, to eat them off before that principle became universal. (Hear.) He believed that God sent them, but that the devil slayed them. It was thus, that the grovelling selfishness of man, was ever perverting the good creatures of God, and converting a blessing into a curse. It reminded him of a little circumstances that he would relate: A pious old woman, lived in a small cottage, and was visited by two thoughtless young men, one of whom happened to have a loaf of bread under his arm. On approaching the cottage, they heard the good woman praying for bread, and for the sake of a little amusement, they climbed up, and threw the loaf down the chimney; going in shortly after, they expected the old woman would say, that God had answered her prayer, and sent her bread direct from heaven. She, however, placed bread before them, and said nothing about it until one of the young men said, "Do you really believe that God has sent you this bread ready made?" The old woman replied, "She believed that God Almighty sent it, but that the devil brought it." (Laughter.) The public mind required some education in the Vegetarian principle. Look, for instance, at the advocacy of free trade: how the men had laboured, struggled, argued, reasoned, and adduced facts, before there was any move forward; then, all on a sudden, Providence seemed to step in to aid those earnest and benevolent men, and the truth triumphed. So it was with the temperance movement; and so, he believed, if they worked up to the light with which they were blessed, it would be with the Vegetarian movement. Let them, by their exertion and faithfulness, deserve success, and they would assuredly have it. He knew that a great mass of his countrymen always felt disposed to worship public opinion; but it was public opinion which cried out for the crucifixion of CHRIST: it was public opinion by which STEPHEN was stoned for the truth, and he should be ashamed of himself as a man, were he to allow it to influence him, so as to check the advocacy of that great thought. Public opinion on that subject was influenced mainly by that of medical men. He reverenced that profession, but he was frequently, when in their society, astonished at the ignorance they manifested on the subject of human food. There were among that profession, many who, by certain mechanical means, had been enabled to answer certain mechanical questions, and by that means obtained their diploma, but who were quite unfit to be trusted with the care of the public health.

A few months since, he and a friend had walked to a neighbouring town, and were pointed out to a medical man as Vegetarians: he seemed astonished that two such men as his friend and himself could walk about without eating flesh, and declared that it was all nonsense, that they could not sustain muscle without eating butcher's meat. The message was soon brought to him, and he replied:—"Present my compliments to him, and ask him for me, where do cows, horses, camels, and the stupendous elephant obtain their muscle from? and if he could not answer that question, if he would walk alongside of him for thirty or forty miles, he would tell him how to get muscle from vegetable productions." Of the 126 appointments which had been made for him in the county of Cornwall, during the last six months, he was happy to say, he had fulfilled every one. (Cheers.) He had laboured under all circumstances, and among all sorts of people, and had not had one drawback, nor spoken one unpleasant word during his stay in the county. He believed that nothing but dire necessity could first have induced the human race to partake of the mangled flesh of a slaughtered fellow being. To illustrate that opinion, he would ask them to suppose, for a moment, that the creation of man had taken place about the close of August; that eight hours after his creation, he turned hungry, he would see before him oxen, sheep, pigs, calves, lambs, chickens, and other animals; and he would also see the clustering vine, with its luscious fruit suspended amidst its green luxuriant leaves; he would see the apple and the pear, and the other fruits of the orchard, rich and mellow; he would stand erect, with hands to reach the feast thus prepared in nature's great kitchen, cooked by nature's great fire; he would ask, was there anything in the living animals which could tempt him either by the sense of sight or smell; whilst all the senscs would readily be gratified by the flowers and fruits. If they thought seriously, he thought they would all come to the same conclusion with him, that nothing but necessity could ever have induced the human race, to fall back upon the habits to which he had referred. The more he studied the functions of the human frame, the more he became impressed with that great truth, that God had built his body on principles of pure benevolence, and designed him to live a long, happy, and useful life; and ultimately, only, when it could no longer serve his spirit, to be laid aside. He believed they need care little about the moral consequences of merely physical death; if there was any death to fear, it was the death of the soul; there was nothing terrible in the death of the body; it

was of God's appointment, and apart from moral wrong doing, there was nothing to fear in it. He regarded the Bible as the great moral decalogue. Infidels had found fault with Moses, because he did not first prove the existence of God. Moses did not proceed sceptically, step by step, but launched off with inspiration, and declared that "In the beginning, God created the heavens and the earth." God had not driven great iron or wooden posts down, and said to the human race: you will find lead, tin, or copper here, and coal or iron there; but he had deposited those physical gems in the earth, and left man, by the exercise of his reasoning faculties, to discover and to apply them. So had he implanted, in the depths of the mental world, moral gems, and left man, by the exercise of reason, to bring them forth. They believed they had discovered in the Vegetarian principle, one of those moral gems. Some of them had rubbed it in practice, and had discovered its brilliancy and its worth. He had first discovered it six years ago. He discovered its value by practice. He rubbed it on one side, and then on the other. He went to Manchester, to the Banquet last year, where it received an additional polish. Their President had put forth a few thoughts, and they had seen how sparkling and bright they were; and that was the secret by which to increase the power of all their faculties. It was by exercise, that he had been enabled to strengthen that little mind of his; it was by exercise, that his muscles had been strengthened for the work in which he was engaged; and it was by exercise in relation to the practice of that principle, that their minds would become strengthened and expanded, so as to comprehend its value, to perceive its beauty, and to know its use. Some said religion had nothing to do with a principle of that kind; but they found that whenever any good thing had to be accomplished, for which man had to be prepared by a superior mental condition, fasting was almost invariably resorted to. Had not Moses fasted previous to his communication with the Almighty? By that process, his body had become subdued, and he was brought nearer to the verge of the spirit world, and thus rendered more fit for the presence of the Divine Being. There were many who professed the principles of JOHN WESLEY, and even undertook to preach the doctrines of that good man, who knew very little of his writings. A friend of the temperance cause had once asserted at a public meeting, that JOHN WESLEY had lived three years upon nothing but potatoes and water. A Wesleyan minister, with less civility than might have been, wished to know on what authority he dared to make that statement.

The friend referred immediately to what JOHN WESLEY had himself said in confirmation of that statement, in his celebrated sermon, "If riches increase, set not your heart upon them." People were now beginning to be more cautious at what they laughed. Public opinion had been so frequently proved to be wrong, and the laugh so frequently turned upon its followers, that he was happy to find that men who cared anything for their reputation, were becoming very careful as to what they regarded with ridicule or contempt. They might depend upon it, there was much yet to be known; much which concerned their happiness, yet to be developed. He rejoiced that a meeting like that could be found, which would sit patiently for hours, and hear their old notions, and long cherished prejudices, completely upset. He rejoiced to find that the system was making its way in private circles; and even where it was not yet completely adopted, it was tending very much to reduce the quantity of flesh consumed. Where he went a second time, he was frequently met with the remark: "We are not quite Vegetarians yet, Mr. Bormond; but we do not eat one fourth of the butcher's meat which we did before you came amongst us." Thus, was their influence extending. From his own experience, he might say he was enabled to go through an amount of exertion which would stagger most men. The other day he walked eight miles to a village, gave a lecture on diet at half-past two; commenced conducting a religious service at six; and gave another lecture, an hour and a half long, at eight o'clock, the same evening. Thus he was standing, with very short intervals, from half-past two to half-past nine, in one continuous effort of speaking; and they might perceive, from the present power of his voice, that he was by no means in a consumption. (Applause.) He was thankful to say, he never felt any want of energy. Like their excellent townsman, Mr. MARTYN, his food was always fit for his appetite, and he always had an appetite for his food. He was the father of nine children, and some of the boys were as big as himself. Thus, his experience, combined with what he had learned, had convinced him that there were physical, social, and spiritual advantages resulting from that practice, and he called upon them in the name of suffering humanity; in the name of a groaning creation; in the name, and before the holy God, who had declared what should be their meat, earnestly to turn these matters over in their minds, and, above all things, to be faithful to their personal convictions. Do that, and they would be conferring a benefit upon themselves; and, at the same time, doing their best to make that world of theirs

wiser, and better, and happier. (Loud applause.)

The PRESIDENT said:—It had now become his duty to conclude, what he would call, that happy meeting; inasmuch as it had been truly so to himself, and he felt assured, that others were of the same opinion. (Hear, hear.) As it had been arranged that a second banquet should be given on the morrow, it was unnecessary, after the very complete speech to which they had just listened, to call upon any of the other speakers that evening. They would, therefore, do well to separate, and reflect upon what they had heard. There was one thing which should be kept prominently in view, which was, that they did not advocate “a new doctrine,” but merely a return to what was as old as the creation itself. There could not have been a more appropriate motto, than that to which their attention had been directed (that of the food prescribed by God, for man’s use). It expressed the principle on which their practice was based, and it directed them to return to that order in which man lived when he was happiest, holiest, and nearest to his Creator. He trusted, that the people of Cornwall would dive deeply into the mine of truth, as well as into the bosom of the

earth, that they might thus bring forth treasures which would prove blessings to themselves, and to all in connection with them. (Applause.)

The meeting concluded with one of Mr. BORMOND’s temperance melodies, which was accompanied by the band, and received with enthusiastic approbation.

#### THE SECOND BANQUET.

In consequence of the general desire that the working classes should participate in the festivities of this interesting occasion, a Second Banquet, at a nominal charge, was given, in the same hall, and with similar arrangements to those of the first, on Saturday, April 6th.

This meeting even exceeded the former one, in numbers, interest, and enthusiasm, the speakers being: the PRESIDENT, Mr. H. S. CLUBB, J. D. MARTYN, Esq., R. P. GRIFFIN, Esq., J. G. PALMER, Esq., and Mr. BORMOND, who, accompanied by the band, enlivened the proceedings by singing the song, “We’ll win the day,” altered to suit the occasion. The interest of the meeting was kept up until half-past eleven o’clock, when the company separated, highly delighted with the entertainment.

#### PYTHAGORAS THE PHILOSOPHER.

A GOOD man is a noble theme! And, God and angels excepted, is the most sublime subject which can engage the attention of the human mind. There is no object in creation, the contemplation of which can so directly lead us on

“From nature up to nature’s God;” which can convey to us so clear an impression of the Divine attributes, the boundless love, the unwearyed activity, and the great and glorious purposes of creation, as the study of a truly moral and religious philosopher. It is true that

“The spacious firmament on high,  
And all the blue ethereal sky;  
And spangled heavens, a shining frame,  
Their Great Original proclaim,”

but the man of illumined mind, who can grasp these sublimities, who can hear “the music of the spheres,” and who, in the sincerity of practical devotion, becomes allied in holiness of purpose to the “Great First Cause,” may be regarded as proclaiming still more completely

“The Divinity that stirs within us.”

For this reason, we have great pleasure in again introducing PYTHAGORAS to our readers, in order that more reflection may be brought to bear, if not upon the words he breathed, at all events, upon the thoughts

that burned within his soul, and the actions which have placed his name among the household words of a remote posterity.

We are sorry that any of the following remarks admit of a modern application, as to the destruction of birds and animals supposed to be prejudicial to the interests of the farmer, when, in fact, they are essential to his success:—

“ Ill habits gather by unseen degrees,  
As brooks make rivers, rivers run to seas.  
The sow, with her broad snout for rooting up  
Th’ untrusted seed, was judged to spoil the crop,  
And intercept the sweating farmer’s hope:  
The covetous churl, of unforbearing kind,  
Th’ offender to the bloody priest resigned:  
Her hunger was no plea; for that she died.  
The goat had cropt the tendrils of the vine:  
In vengeance laity and clergy join,  
Where one had lost his profit, one his wine.  
Here was at least some shadow of offence:  
The sheep was sacrificed on no pretence  
But meek and unresisting innocence!  
A patient, useful creature, born to bear  
The warm and woolly fleece, that clothed her murderer,  
And daily to give down the milk she bred,  
A tribute for the grass, on which she fed.  
Living, both food and raiment she supplies,  
And is of least advantage when she dies.  
“ How did the toiling ox, his death deserve,  
A downright simple drudge, and born to serve?  
O tyrant! with what justice canst thou hope  
The promise of the year, a plebeious crop;  
When thou destroy’st thy labouring steer, who  
tilled,  
And plough’d, with pains, thy else ungrateful field?

From his yet reeking neck, to draw the yoke,  
That neck with which the surly clods he broke;  
And to the hatchet yield thy husbandman,  
Who finish'd autumn, and the spring began!"

Alluding to the barbarous custom of the times, of making sacrifices to the gods, he is represented as saying:—

"Nor this alone! but heaven itself to bribe,  
We to the gods, our impious acts ascribe:  
First recompence with death their creature's toil,  
Then call the bless'd above to share the spoil:  
The fairest victim must the powers appease:  
(So fatal 'tis sometimes too much to please!)  
A purple fillet his broad brow adorns,  
With flowery garlands crowned and gilded horns:  
He hears the murderous prayer the priest prefers,  
But understands not, 'tis his doom he hears:  
Beholds the meal betwixt his temples cast  
(The fruit and product of his labours past);  
And in the water views perhaps the knife  
Uplifted, to deprive him of his life;  
Then broken up alive, his entrails sees  
Torn out, for priests t' inspect the gods' decrees!"

The only modern custom which excels this in barbarity, is one which, thanks to the progress of our time, can never be more than an obsolete law: the sentence for high treason. But, unfortunately, our butchers' and our poulters' markets do, occasionally, afford instances of barbarity almost equal to that here described.\*

PYTHAGORAS, with evident depth of feeling, is represented as asking, after this relation:—

"From whence, O mortal men, this gust of bood  
Have you derived, and interdicted food?  
Be taught by me this dire delight to shun,  
Warn'd by my precepts, by my practice won:  
And when you eat the well-deserving beast,  
Think on the labourer of your field you feast!"

PYTHAGORAS, like a true philosopher, taught his followers to think of death with the same calm confidence with which they regarded other natural phenomena. Speaking of those who,

"Wanting wisdom, fearful of the state  
Of future things, and trembling for their fate,"

He is described as saying:—

"Those I would teach, and by right reason bring  
To think of death, as but an idle thing.  
Why thus affrighted at an empty name,  
A dream of darkness, and fictitious flame?  
Vain themes of wit, which but in poems pass,  
And fables of a world, that never was!  
What feels the body when the soul expire,  
By time corrupted, or consumed by fires?  
Nor dies the spirit, but new life repeats  
In other forms, and only changes seats."

PYTHAGORAS was evidently a man of great judgment and forethought. It was a part of his philosophy, as we have seen, (p. 71,) to adapt conversation, and, of course, instruction, to the persons with whom he conversed. This appears to have led him to reflect upon the character of his pupils; and how to adapt his system, and to fix it upon their minds, so as to induce them to practice his

\* Hardening Effects of Slaughter, Supplement, p. 6.

precepts. The people he wished to benefit, had strong natural feelings; and he seems to have hit upon the curious expedient of making it appear possible that men's spirits, after they left their natural bodies, entered ethereal space, from whence they might be absorbed by some other bodies, and hence animate some other forms, either of man or animals, hoping thus to induce a kind and gentle treatment of the animal creation. He is represented as saying:—

"Then death, so called, is but old matter dress'd  
In some new figure, and a varied vest:  
Thus all things are but alter'd, nothing dies:  
And here and there th' unbodied spirit flies,  
By time, or force, or sickness dispossess'd,  
And lodges, where it lights, in man or beast;  
Or hunts without, till ready limbs it find,  
And actuates those according to their kind;  
From tenement to tenement is toss'd;  
The soul is still the same, the figure only lost:  
And as the soften'd wax new seals receives,  
This face assumes, and that impression leaves;  
Now called by one, now by another name,  
The form is only changed, the wax is still the same:

So death, so called, can but the form deface,  
Th' immortal soul flies out in empty space;  
To seek her fortune in some other place."

That to promote a pious and merciful spirit among his disciples, was his chief object in promulgating this singular, and perhaps, at that time, harmless doctrine, is evident from what follows:—

"Then let not piety be put to flight,  
To please the taste of glutton appetite;  
But suffer inmate souls secure to dwell,  
Lest from their seats your parents you expel;  
With rabid hunger feed upon your kind,  
Or from a beast dislodge a brother's mind."

After an elaborate exposition of his philosophy, showing, from the ever-varying operations of nature, that

"to be born is to begin to be  
Some other thing we were not formerly:  
And what we call to die, is not t'appear,  
Or be the thing that formerly we were,"

PYTHAGORAS is described as saying:—

"And therefore I conclude, whatever lies  
In earth, or fits on earth, or fills the skies,  
All suffer change; and we, that are of soul  
And body mix'd, are members of the whole.  
Then when our sires, or grandsires shall forsake  
The forms of men, and brutal figures take,  
Thus housed, securely let their spirits rest,  
Nor violate thy father in the beast,  
Thy friend, thy brother, any of thy kin;  
If none of these, yet there's a man within;  
O spare to make a Thyestean meal,  
l'enclose his body, and his soul expel."

We can readily conceive, how a philosopher of PYTHAGORAS's sanguine temperament, without the means of Christian enlightenment, could bring himself to this belief in the transmigration of the soul; especially when he found that it had the effect of promoting the practice of abstinence from slaughter and eating flesh. He naturally judged of the tree by its fruits; and like

many minor motives to action, this was doubtless wisely permitted at that time, as the most effective one for inducing obedience to an important principle; it suited the genius of a feeling people, having a particular reverence for the dead. But in proportion as man progresses in the knowledge, love, and practice of truth, will the "permissions," in consideration of his state, become unnecessary, and even despicable. When the world is "a child, it thinks as a child, speaks as a child, and acts as a child;" but when it "becomes a man," it "puts away childish things." These "permissions" may, at best, be considered as allowed only that they may prevent misfortune, just as a child is allowed to amuse itself with toys, until its more matured judgement shall enable it to perform acts of usefulness. We, happily, live in a time when such "concessions of wisdom," if such they may be called, are less necessary than ever. We may now draw aside the veil of mystery with which these ancient teachers thought it necessary to clothe their thoughts; and by the higher comprehension which is pervading the masses of mankind, we are enabled boldly and confidently to declare, in the language of common appreciation, what before was shrouded in the mystical sayings of parabolical, symbolical, and mathematical diction. The danger of "casting pearls before swine," is not so great in the present day, as it was in that of PYTHAGORAS, or of CHRIST. There is more ground for confidence between the writer and the reader; the speaker and the hearer; and as this confidence increases; as philosophy, in the Pythagorean acceptation, "the love of truth," becomes more and more sincere, the chaste and God-like form of Wisdom, may be presented more and more in its own natural beauty and sublimity, uncovered by any human art, theory, or invention.

Speaking of the degrading tendency of the killing practices, our philosopher is represented as saying:—

" Ill customs by degrees to habits rise,  
Ill habits soon become exalted vice;  
What more advance can mortals make in sin,  
So near perfection, who with blood begin?  
Deaf to the calf that lies beneath the knife,  
Looks up, and from her butcher begs her life:  
Deaf to the harmless kid, that ere he dies,  
All methods to procure thy mercy tries,  
And imitates in vain thy children's cries.  
Where will he stop, who feeds with household  
bread,  
Then eats the poultry, which before he fed?  
Let plough thy steers; that when they lose their  
breath,  
To nature, not to thee, they may impute their  
death.  
Let goats for food their loaded udders lend,  
And sheep from winter cold thy sides defend;  
But neither sringes, nets, nor snares employ,  
And be no more ingenious to destroy.

H

Free as in air, let birds on earth remain  
Nor let insidious glue their wings constrain;  
Nor opening hounds the trembling stag affright,  
Nor purple feathers intercept his flight:  
Nor hooks conceal'd in baits for fish prepare,  
Nor lines to heave them twinkling up in air."

We believe there is nothing more unmanly than what have long been regarded as the "manly sports of the field and the chase." Even in the present comparatively advanced state of society, we actually hear the destruction of a great number of birds or harmless animals called "good sport."\*

PYTHAGORAS is represented as giving the following admirable injunction:—

" Take not away the life you cannot give:  
For all things have an equal right to live."

And then, as making this exception:—  
" Kill noxious creatures, where 'tis sin to save;  
This only just prerogative we have:  
But nourish life with vegetable food,  
And shun the sacrilegious taste of blood."

We do not know whether OVID is justified in attributing this exception to a good rule, to PYTHAGORAS. At all events, it may well be regarded as one of the "permissions" of which we have been treating; a permission, which, however necessary it may appear now, will, in a more complete state of mankind, when the causes of noxious creatures shall have been removed by the practice of truth in relation to all our habits, become obsolete and unnecessary.†

The poet proceeds:—

" Had he the sharpen'd steel alone employ'd  
On beasts of prey, that other beasts destroy'd,  
Or men invaded with their fangs and paws,  
This had been justified by nature's laws  
And self-defence: but who did feasts begin  
Of flesh, he stretched necessity to sin.  
To kill man-killers, man has lawful power;  
But not th' extended licence to devour."

We do not believe that PYTHAGORAS would subscribe to this expression of OVID, with respect to the right of killing "man-killers." Whether he would or not, however, our view is the same: that no circumstance whatever, will justify man in taking the life of his fellow man.

PYTHAGORAS, like some more modern theologians,‡ attached great importance to the science of numbers.

" The most probable explanation of the Pythagoric doctrine of numbers," says a writer in REES's *Cyclopaedia*, "is, that they were used as symbolical or emblematical representations of the first principles and forms of nature, and particularly of those eternal and immutable essences to which PLATO afterwards gave the appellation of ideas.

\* Supplement, p. 10.

† See the *Vegetarian Advocate*, p. 116, vol. i.

‡ SWEDENBORG's *Arcana Cœlestia*, No. 84 to 87, 716, 727 to 730, &c.

Not being able, or not choosing to explain in simple language, the abstract notions of principles and forms, PYTHAGORAS seems to have made use of numbers, as geometers make use of diagrams, to assist the conceptions of scholars. More particularly, conceiving some analogy between numbers and the intelligent forms which subsist in the Divine mind, he made the former a symbol of the latter. As numbers proceed from unity, or the monad, as a simple root, whence they branch out into various combinations, and assume new properties in their progress, so he conceived the different forms of nature to recede, at different distances, from their common source, the pure and simple essence of Deity, and at every degree of distance, to assume certain properties, in some measure analogous to those of number; and hence he concluded, that the origin of things, their emanation from the First Being, and their subsequent progression through various orders, if not capable of a perfectly clear explanation, might, however, be illustrated by symbols and resemblances borrowed from numbers.

There is a depth of perception exhibited in the Pythagorean maxims, which evidently indicates an acute observance of human nature. Such is the immutable character of the truth they embody, although they were expressed upwards of 2000 years ago, and before the light of New Testament Christianity shone forth in its sublime and transcendent splendour, those maxims may still be regarded as some of the wisest sayings of men, and in their character and tendency approach to those of CHRIST himself. PYTHAGORAS said:—"Do not even *think* of doing what ought not to be done." And CHRIST also taught that thinking evil was a sin against which we should strive. PYTHAGORAS taught that:—"The passions of the soul were hostile to its salvation;" and the Christian religion teaches that the lusts of the flesh "war against the soul." PYTHAGORAS said, that:—"All the parts of human life, in the same manner as those of a statue, ought to be beautiful;" and CHRIST said:—"Be ye therefore perfect, even as your Father which is in heaven is perfect." PYTHAGORAS said:—"Be sober, and be disposed to believe; for these are the nerves of wisdom;" and CHRIST said:—"Blessed are they who have not seen and yet have believed." PYTHAGORAS said:—"Despise all those things, which, when liberated from the body, you will not want; and exercise yourself in those things of which, when liberated from the body, you will be in want;" CHRIST said:—"Seek ye first the kingdom of heaven and its righteousness, and all things shall be added unto you." PYTHAGORAS said:—"Those things which the body necessarily requires

are easy to be procured by all men without labour or molestation," (meaning excessive toil or great care;) and CHRIST said:—"Take no thought for the morrow what ye shall eat and what ye shall drink, or wherewithal ye shall be clothed." And how, we would ask, can this important principle of Christian as well as Pythagorean philosophy, be so effectually carried out as by adherence to those simple habits which the Vegetarian principle tends to promote? What takes away the occasion of the anxious thought for the things of the morrow, so readily as a practice, which, whilst it makes

"Our wants so few and easily supplied,"

in most cases, also, relieves the physical system of a nervous depression, (which the practice of eating flesh almost invariably promotes,) and which is the principal cause why we so frequently meet, in our flesh-eating cities, the care-worn cheek, and the furrowed brow, carried by men who seem not likely to "live out half their days." "The greatest honour," said PYTHAGORAS, "which can be paid to God, is to know and imitate him." "If ye love me," said CHRIST, "keep my commandments." PYTHAGORAS said:—"Wish that you may be able to benefit your enemies." CHRIST said:—"Love your enemies; do good to them that hate you." "Such as you wish your neighbour to be to you, such also, be you to your neighbour," was the injunction of PYTHAGORAS. "Do unto others as you would that others should do unto you," is the golden rule of Christian life. "Possess those things which no one can take from you," was the philosophic advice of PYTHAGORAS. "Lay up for yourselves treasures in heaven," was the Divine injunction. "You should not dare to speak of God to an impure soul," was the Pythagoric maxim. "Cast not your pearls before swine," was the Christian precept. Thus we might continue to produce abundant evidence in the analogy of both the sayings and doings of our philosopher, and those of the great founder of the Christian religion.

And what is the inference which may rationally be drawn from this evident oneness of spirit and sentiment? Must there not have been something peculiar in the discipline which PYTHAGORAS adopted, which enabled his mind to rise above the ordinary heathenish darkness of the people by which he was surrounded? Most assuredly there was. "In all your actions, place God before your eyes," was a standing rule of his life. He endeavoured to adhere more and more closely to this heavenly principle. It led him on, step by step, in the path of virtue and practical devotion. It led him, in every

pursuit of life, to consider whether it was in conformity with the Divine will. The principles of justice, mercy, and benevolence, became powerfully active in his mind. These led him to a more complete estimate of the attributes of Divinity, and to a more intimate acquaintance therewith. "God dwells," said he, "in the intellect of the wise man." And this close association with the Source of Wisdom, enabled him to apply truth to daily action. He could see plainly, that the pure elements of the Vegetable creation, were better suited to this divine purpose, than the practice and produce of slaughter and bloodshed. "Think that your body is the garment of your soul, and therefore preserve it pure;"

was his favourite maxim, and for this reason did he adopt that description of food which would make the best "garment of the soul." He did not use old garments to make into the new one, but he took the new material which God has provided and ordained for our food. And this practice, by making his body more pure, healthy, and chaste, enabled his mind more freely to operate in bringing into external life, the truths which he obtained within. He sought truth; he found it; he practised it; he taught it; he became its servant; he became more and more illuminated by it, in proportion as he obeyed it; and he became great, because he tried to be good!

## FRUITS AND FARINACEA THE PROPER FOOD OF MAN.

It is a distinguishing feature of a truthful system, that, viewed in every part, it still harmonizes with itself; and, perhaps, in nothing is the Vegetarian principle more remarkable than in this: that whether it be viewed anatomically or physiologically, it is, in every sense of the word, a system of nature. It reminds us, constantly, in the harmony of its practical operation, of the period when it was first promulgated in the world, with all the potency of Divine authority; of the period of which it is said, after having created the world, and man and beast, and every living thing, and appointed the wholesome seeds and fruits of the earth for man, and every green herb for the animal creation, "And God saw every thing that he had made, and behold it was very good." (Genesis i. 31.)

Mr. SMITH's work, when perused by an impartial observer, cannot fail to strike the mind very forcibly, of the truth of this consistency throughout, which nothing but what is of similar origin can ever be expected to present. Having shown this consistency, in relation to the structure of the human organization, our author proceeds to show that the activity of that organization—its mode of operation—its physiology—tends to show the same great truth: that man is admirably adapted to partake of his *appointed* food:—

"It has been previously observed, that in all matters connected with organic life, comprehending the preservation of existence and the propagation of the species, man is directed by similar instinctive feelings, and governed by the same general laws, as inferior animals. These instincts, in a great measure, depend on those organs of sense, which are placed in direct relation to the organs of digestion, and to the substances best adapted for supporting the normal and healthy condition of each particular struc-

ture; and a certain degree of pleasure, while this healthy condition remains, invariably accompanies the gratification of those appetites which are the result of special organization. Hence the carnivorous animal feasts with savage delight on the mangled limbs of his victim; and the senses of sight, smell, and taste, participate in the pleasures of the repast. No sooner is the sensation of hunger excited by the wants of his system, than he is roused to action, and seeks to appease the cravings of his appetite. He passes by the herbs of the field, the farinaceous roots and pendant fruits, as objects of indifference; they have no attraction for him; having no relation to his organs of sense; nor are his digestive organs well constituted for abstracting from them the nutriment they contain. He therefore either lies in wait, or pursues his onward course, till the sense of sight or smell informs him, that his prey is near; and then speed, force, and stratagem, are employed to entrap it. The sight of his victim stimulates his efforts; the odour, which is in relation with his olfactory nerves, whets his appetite, and urges him on in the pursuit; until, at length, having hunted down and lacerated the object of his desires, the blood adds new zest to his pleasure, and his appetite is sated with the quivering and gory limbs of his helpless victim.

"It is far otherwise with the herbivorous animal, when stimulated by hunger to satiate its appetite. The blood of its fellows has no charms for it; nor can it derive pleasure from devouring their flesh: on the contrary, it is attracted by the verdant meads; where its sight, smell, and taste, find ample gratification. Those plants which are best adapted to its nature, are selected with unerring precision; and it crops with delight the nutritious herbs, which, being assimilated by its compound stomach, and convoluted

intestines, supply the daily waste of structure, and renew the animal heat. Other animals are directed, by their instincts, to devour with avidity decaying animal and vegetable matter; and objects which appear to all our organs of sense most revolting, are to them a delicious feast. The excrements and putrid flesh of animals, and the various accumulations of disorganized matter, are peopled with myriads of little animals; having organs of sense and digestion in accordance with the situation they are destined to hold; and, no doubt, their happiness is as complete, and their enjoyment as great, as is consistent with their nature." (p. 71.)

The following quotation from MR. SIDNEY SMITH, is a truthful description of the superiority of man over the lower animals; which consists not in substitutes for, but additions to instinct.

"Nature," says MR. SIDNEY SMITH, "has not formed man totally different from other animals; but rather added to his brain new organs. She has not, in his case, pulled down the fabric of sentient being, and reconstructed it upon a totally different plan. All that she has done, has been to add to the original edifice Corinthian capitals and Doric columns;—bestowing reason, not to supersede, but to guide, direct, and perfect his animal nature. We may rest assured, therefore, that whatsoever principles, in the shape of instincts, are given to animals for their preservation and protection, are also instincts in man; and that what in them is a propensity or desire, is not in him anything else."

"But man," continues MR. JOHN SMITH, "who was created lord of all, and destined to have all other animals in subjection, vainly arrogates to himself the liberty of changing his instinctive feelings, and of selecting his food from every department of nature. He cannot take pleasure, it is true, in devouring the gory limbs of a recently slain victim; but, by means of fire and condiments, he gradually acquires the habit of feasting on the flesh of animals. Into the same service he presses the various kinds of vegetables; and even acquires, at length, the power of relishing the half putrid limbs of birds of the air, and beasts of the field." (p. 73.)

So great, indeed, is the power of habit over the human being, that we have had a butcher pointed out to us, who commonly indulged in eating even a piece of *raw* flesh, cut from a recently slaughtered animal! This we trust, is a case of perversion of the sense of taste, which is unusual in England; but it shows to what extent the appetite may be warped from its original condition, by persistence in crovelling practices.

Speaking of the unperverted sight of man, MR. SMITH remarks:—

"Of all things in the form of food, the mellow fruits of genial climes, seem to the eye of man the most attractive and pleasing. The varied hues and colours, occasion an increased flow of saliva; ideas of pleasure to be derived from the smell and taste, are awakened; and a desire to possess frequently becomes a strong temptation, particularly to the young. Other objects, when artificially prepared, and associated with previous enjoyment, will, I am aware, excite similar feelings; but the sight of no article of food, in a natural condition, is so calculated to rouse the appetite, when the taste has not been vitiated by acquired habits." (p. 73.)

It is highly important to distinguish between the senses in their unperverted state, and the state they arrive at by unnatural exercise; and speaking of the sense of smell, MR. SMITH says:—

"It has been frequently asserted by physiologists, that this sense is far less acute in man, than in other animals. Judging from its present depraved condition, in an artificial state of society, this is undoubtedly true. Man can neither scent at a distance the flesh and secretions of other animals, like the dog, (an endowment by no means desirable for him); nor can he distinguish the numerous species of grass and herbage, like the sheep and ox; because these are not adapted to his wants: but were he brought up in strict accordance with the constitutional laws of his nature, there is every reason to believe, he would be able to discriminate, with the greatest delicacy of perception, all such articles of food as are beneficial, from those which are detrimental. The various species of fruit, in particular, he would easily and accurately distinguish, by the minute differences of odour and perfume; and would be able, instinctively and instantaneously, to reject such as were poisonous or hurtful."

"The smell," says SAINT PIERRE, "may be considered as an anticipation of taste; and as a method of judging whether the food in question suits the stomach. Though we should have difficulty in explaining the process by which it leads our judgments, we may be satisfied that its instincts are more to be depended on than all the theories of physicians.\* Fruit being almost the only article of food which, in its natural state, is pleasant to the sense of smell in man, we may regard it as an additional proof that, when it can be obtained in variety and perfection, this is his natural diet." (p. 76.)

Taste is like all the other senses, if uncorrupted, a faithful guide; if corrupted by

\* *Harmonies of Nature*, vol. i. p. 186.

wrong habits, in many cases, it becomes a deadly foe:—

“The organ of taste,” says Mr. SMITH, “is in strict harmony with that of smell; and is formed for appreciating and selecting, by their gustatory properties, substances fitted for nourishing the body and renewing its structure. This organ, when not vitiated by habit and improper indulgence, is a sure guide for man, in the choice of his food. All such substances as are adapted to his constitutional wants, possess so direct a relation to the organ, as to yield him agreeable, and even pleasurable sensations; but such as are calculated to weaken or destroy the integrity of his structure, prove distasteful and offensive. The muciparous and salivary glands are immediately excited, and pour forth their secretions to protect the parts from injury; and, if the substances be decidedly dangerous to life, nausea and vomiting are frequently the consequence. But should injurious and improper flavours be frequently repeated, the integrity of the organ will be destroyed; its efficiency as a guide will no longer exist; natural and salutary articles of diet will cease to be relished; substances most pernicious, and (in the first instance) nauseous, will become agreeable to the palate; custom will become law; and the foundation of disease will gradually, but no less certainly be laid.” (p. 76.)

The importance of preserving a natural, instead of acquiring an artificial taste, is thus described:—

“Thus, we see, that the three senses which direct all animals instinctively to eat the substances best adapted to their wants, and to their organs of digestion, are equally adapted to discharge the same office for man;—harmonizing with all other parts of his organization, in pointing to fruit as his best and most natural diet. It is, therefore, of the utmost consequence, that he should carefully preserve the integrity of these important organs; and not deteriorate their functional powers by vicious indulgence, or unnatural habits; lest they cease to warn him when danger is at hand, and become no longer a sure guide in the choice of food. It seems reasonable to conclude that the following relations between fruits and man, are the results of special design. The general height at which fruits grow is adapted to his stature and upright position; their elevation and shape to his hands as organs of prehension; their consistency to his teeth; the liveliness and beauty of their colours to his organ of vision; their agreeable fragrance to his sense of smell; and their grateful and delicious flavour to his taste. Many roots, nuts, corn, rice, and esculent vegetables, seem

to be equally proper for man, as articles of diet; and it may be urged, that the organ of smell fails to direct him in the choice of them. But it must not be forgotten, that the instincts of man are no longer in their original state; and the sense of smell may now have lost much of its primitive sensibility and discrimination. These articles, however, the presence of which is scarcely appreciable by the sense of smell, and the gustatory properties of which but slightly affect the taste, are yet so agreeable, and so constitutionally adapted to our wants, that their use can be daily continued for considerable periods of time, without either sickening the stomach, or becoming disagreeable to the palate. Those, on the contrary, who feed upon less natural diet, such as the artificially prepared flesh of animals, require continual change. The frequent repetition of a richly-flavoured dish, how much soever it may be enjoyed at first, becomes daily less agreeable; until, at last, the sight, smell, and taste of the object can be no longer endured: while bread, potatoes, rice, &c., as solids, and water as a liquid, can in a normal state of the system, be daily enjoyed for months and years, without becoming less agreeable to the appetite.” (p. 78.)

After elaborately answering the objection that flesh-eating is general in various nations, a fact which would apply with equal force to drunkenness, debauchery, and several other crimes, our author remarks:—

“Such is the great power of habit over men, that it completely blinds their eyes to every true principle. That which was first offensive, may become at length agreeable; and what was at first manifestly injurious, may become apparently indifferent, or even salutary; and as the majority of mankind enjoy a portion of health and comfort with which they are contented, the operation of remote causes escapes observation; and men become exceedingly unwilling to connect their sufferings with the things which constitute a large portion of their enjoyment; while the example of persons indulging in the same habits, and yet arriving at what is deemed extreme old age, still further confirms the delusion.” (p. 83.)

The sensitive and moral feelings of man are next examined, and we entirely coincide with the following truthful and touching remarks:—

“Every manifestation of pain and suffering, in a sensitive being, must at all times awaken the sympathies of the human heart; except in those who are constitutionally obdurate, or whose feelings have been blunted by repeated acts, or scenes, of cruelty and misery. Some there are who, like a Nero, can take pleasure in the sufferings of mankind, and of inferior animals; but such are blots upon the fair

creation of God; and are unfit for the society of those who long for the universal reign of happiness, peace, and benevolence. Can we suppose, then, that the Deity would have implanted in the human breast such an aversion to the taking of life,—such a horror of shedding blood, and such a heart-sickness on witnessing it;—such a hatred of cruelty, and such a sympathy with creatures writhing with pain, if he had intended us to feed upon the flesh of slaughtered animals? Would he not rather have formed us cruel and ferocious, like all carnivorous animals; which seem to derive pleasure from witnessing the sufferings of their victims? Or has the All-wise Creator departed from that harmony of design, so conspicuous in all his works; and rendered necessary for man's support a food, the procuring of which shall do violence to the best and kindliest feelings of his nature; shall be continually weakening, and tending to exterminate, the attributes of benevolence, mercy, and love; and gradually defacing the image in which God created him? Could he intend, that the human race should eat their food with compunction; that every morsel should be purchased with a pang, and every meal empoisoned with remorse? No! Consistency runs through all the works and designs of God! We have already seen, that the organization of man, so far as the procuring, masticating, and digesting of food are concerned, is strictly adapted to a vegetable diet; and his sensitive and moral feelings confirm the views we have taken, and are in direct harmony with all other parts of his system.” (p. 87.)

We are fully convinced that thousands of those who feed daily on the flesh of animals, would shrink with horror from the very thoughts of doing so, did they know the amount of misery which that practice is continually causing to the sensitive animals to which the flesh they eat originally belonged. Mr. SMITH justly remarks:—

“ How few of those who feed upon the flesh of slaughtered animals, are aware of the enormous amount of excruciating pain, that is inflicted to satisfy their unnatural appetites! But the scenes of the slaughter-house are seldom, if ever, witnessed by those, whose feelings are likely to be wounded by the struggles and cries of dying animals, and ‘ what the eye sees not, the heart feels not.’

“ Witness the patient ox, with stripes and yells  
Driven to the slaughter, goaded (as he runs)  
To madness; while the savage at his heels  
Laughs at the frantic sufferer's fury, spent  
Upon the guiltless passenger o'erthrown.” \*

We thought we lived in a country where wanton and cruel barbarity was not openly tolerated, until we read the following:—

“ A person lately passing through Leaden-

hall market, observed on a stall, a chicken, which, though it had been plucked, was still alive and in motion; while several others were undergoing the same process. When the gentleman remonstrated with those who were thus torturing the poor creatures, he received nothing but abuse in return. The following article, as well as many others of a like character, has appeared in the newspapers. ‘ Conveyance of Calves.—Notwithstanding the strenuous exertions of the Royal Society for the Prevention of Cruelty to Animals, to promote a more humane conveyance of these animals to and from the various markets, we are often compelled to witness cart-loads of calves closely packed together, with their legs tied tightly, and their heads hanging down over the back and sides of the carts, tossing to and fro, and knocking against each other with great violence. They are frequently conveyed in this torturing position, thirty, forty, and even fifty miles, and when examined at their journey's end, many are found dead.’ We also read of various acts of torture resorted to, for the purpose of compelling animals to obey the wills of their tormentors; such as sawing their tails, and, what is still worse, dislocating every joint of their tails; and the agents of the above-named society have frequently to interfere in such cases. Doubtless, such acts of cruelty are unnecessary, and animals might be killed for food without causing them so much pain, even as they might suffer by a natural death; but I fear there is little chance of inducing the general adoption of milder treatment and more expeditious processes than are at present employed.” (p. 91.)

The fact is, when men are continually accustomed to scenes and acts of slaughter, their feelings become so completely blunted, that what is an act of cruelty to those unaccustomed to such scenes, appears to them as a matter of ordinary business.

It is a truth which we believe every sensitive mind will freely admit, that—

“ Were a person under the necessity of killing all the animals whose limbs he devours, then would he more frequently be led to ask, whether that food could be natural to him, the procuring of which does such violence to other parts of his nature. His sympathies would then be a greater check upon his desires for flesh; and he would more frequently be induced to satisfy his hunger with the rich, abundant, and delicious products of the vegetable world. But if we shrink from the task of taking life ourselves, and shun the scenes of cruelty inflicted by others upon dumb animals, why should we, by our gross, unnatural appetites, render it a work of necessity to our domestics, and those who

supply our larders? Far be it from me to infer, that either a butcher or a sportsman is necessarily more cruel than another man; either to his own species, or to the animals he slays for our food. Many of those whose business it is to destroy life, are known to be humane and merciful; and would spare unnecessary pain to the beasts they kill: but it cannot be denied, that there are others thus employed, who become callous and unfeeling;—utterly regardless of the pains they thoughtlessly, or even wilfully, inflict. Young people early trained to the habit of taking life, gradually lose all sympathy for the beasts they ill treat; and the direct tendency of such constant employment, is to blunt the feelings, and deteriorate the whole character. If then, by our flesh-eating habits, such duties become necessary, we are virtually culpable; not only for causing much pain and misery to the animal creation; but also for corrupting the morals of our fellow-creatures, and for giving birth to much brutal ferocity. It is, therefore, our duty, and, as will hereafter be shown, our interest, for real duty and true interest always harmonize, to discountenance the slaughter of any part of the animal creation for our food.” (p. 94.)

What have so long been regarded as the manly sports of England, hunting, shooting, and angling, will one day be regarded as the most unmanly and inhuman of all pursuits. THOMSON, with the true feeling of a poet, had an acute perception of the wrong inflicted upon the animal creation by the “sports of the field.”

“Beasts of prey shun the light, as if ashamed of their cruelties.

“Not so the steady tyrant, man;  
Who—with the thoughtless insolence of power,  
Inflam’d beyond the most infuriate wrath  
Of the worst monster that e’er roam’d the waste—  
For sport alone pursues the cruel chase,  
Amid the beamings of the gentle day.  
Upbraid, ye ravening tribes, our wanton rage!  
For hunger kindles you, and lawless want;  
But lavish fed, in nature’s bounty roll’d,  
To joy at anguish, and delight in blood,  
Is what your horrid bosoms never knew.” \*

“Can there be a more gratifying spectacle,” observes Dr. ROGET, ‘than to see an animal, in the full vigour of health, and the free exercise of its powers, disporting in its native element, revelling in the bliss of existence, and testifying, by its incessant gambols, the exuberance of its joy?’ Yet cruel man, to gratify an acquired habit, which (as I shall hereafter show) only mars and abridges his existence, cuts short their innocent pleasures, and causes them to agonize to no useful purpose. ‘By long habit and familiarity with scenes of blood, men at length view them without emotion; but observe the

young child, which is told that the chicken it has fed and played with is to be killed: are not the tears it sheds, and the agonies it endures, the voice of Nature itself crying within us, and pleading the cause of humanity?’ ‘The merciful man is merciful to his beast;’ and the man of sensibility ‘will hate the brutal pleasures of the chase, by instinct: it will be a contemplation full of horror and disappointment to his mind, that beings capable of the gentlest and most admirable sympathies, should take delight in the death-pangs and last convulsions of dying animals.’” (p. 95.)

Mr. SMITH goes on to show, in a quotation from COWPER, that “there are circumstances, however, which will justify man in taking animal life.” Whilst we do not deny the existence of circumstances, which appear to do so in the present condition of man, we believe it will invariably be found, that such circumstances are caused, directly or indirectly, by the departure from the true laws of existence, which, if universally obeyed, would never require that law which is written on every heart, as well as in the Book of Life—“Thou shalt not kill”—to be in any degree violated. We may take occasion to refer more fully to this interesting subject on a future occasion.

Mr. SMITH proceeds to reply to several supposed objections to the principle, and concludes Part II. of his work with the excellent address of an ancient and distinguished priest of India:—“Children of the sun, listen to the dying advice of your faithful and affectionate instructor; who hastens to the bosom of the great ALLAH, to give an account, and to enjoy the expected reward of his services! Your regimen ought to be simple and inartificial. Drink only the pure, simple water. It is the beverage of nature; and not by any means, nor in any way, to be improved by art! Eat only fruits and vegetables! Let the predaceous animals prey on carnage and blood! Stain not the divine gentleness of your natures, by one act of cruelty to the creatures beneath you! Heaven, to protect them, hath placed you at their head! Be not treacherous to the important trust you hold, by murdering those you ought to preserve; nor defile your bodies by filling them with putrefaction. There is enough of vegetables and fruits to supply your appetites, without oppressing them by carrion, or drenching them in blood.” (p. 102.) We can readily connect the confiding hope of going to his CREATOR, with the obedience to his CREATOR’s laws, which had been his endeavour through life, and become the subject of his happiest thoughts in the hour of death!

\* THOMSON’S Autumn, 1. 390.

## THE SECOND VEGETARIAN BANQUET AT PADSTOW.

## THE BANQUET.

FOR several days during the first week in April, 1850, the picturesquè and retired town of Padstow, in Cornwall, was the scene of much lively interest, anticipation, and anxious curiosity. Preparations were being made for a Vegetarian Banquet at the Public Rooms. Every intelligent inhabitant of the town seemed to regard the coming event with peculiar interest, and many were the free-will offerings of time, talent, and appliances which were made, in order to render the event worthy of the town, and the occasion worthy of the principle of mercy and kindness which it was intended to serve. Colours were to be seen flying from the masts of all the vessels in the beautiful little harbour; the sea rose in grandeur, and spread its white foam over the rough black rocks, from which it descended like falling snow, rolling between the crevices of the rugged slate; and to those seriously impressed, these pleasing objects might serve to call to mind the poetic expression of DAVID, "Let the sea roar, and the fulness thereof; the world and they that dwell therein; let the floods clap their hands, and let the hills be joyful together;" and if the inhabitants of the deep could have understood the principle of justice extending even to themselves, which was about to be enunciated on that occasion, they, too, might with reason have joined in the general rejoicing. A vessel full of intending emigrants, was preparing to sail for the United States; and Vegetarian publications were liberally distributed amongst them; and as much of their principle explained, as enabled many to perceive, that they treated of a system, which, when practically adopted, would render it unnecessary for Englishmen to leave their native country, to seek food on a distant land, and endure all the hardships of new settlers in uncultivated prairies. The weather had been somewhat lowering; but as the period of festivity approached, the sun added his tribute of gladness to the scene. The day arrived; all was animation; joy seemed to beam from every countenance engaged; and a most prying curiosity and interest was evinced by those who were merely spectators: the gateway to the public rooms was arched over with evergreens; large stone vases, filled with shrubs and flowers, decorated the stone pillars of the entrance; a large *tri-coloured* flag, indicating the harmony of the three kingdoms of nature, was gracefully suspended on either side of the hall; an excellent band of music added to the attrac-

tions of the spot; all was ready at two o'clock on Friday; curiosity was at its height; the public were admitted, as already stated in our description of the first banquet; the feast; the speeches; the songs; and the result, was an *encore*. "It must be repeated," was the universal desire; and hence, on Saturday, April the 6th, a Second Banquet was served in the same place as the first. The feast commenced at a quarter to seven o'clock, on

Mr. BORMOND asking a blessing.

Those who seemed unaccustomed to Vegetarian diet on the previous evening, evinced no degree of fear on this occasion that the provision was not of the best character. All partook heartily, and with every apparent zest and enjoyment; and seldom have we witnessed a feast which seemed to give more complete satisfaction than did this. All seemed to be impressed with the elegant, sumptuous, and substantial character of the repast.

When the tables were cleared, R. P. GRIFFIN, Esq., returned thanks.

## THE MEETING.

The hall was soon completely filled in every part, and

The PRESIDENT rose, and said he was very happy to see so large and respectable an assemblage on that occasion. He trusted they were all comfortably placed, and that those who had honoured them with their presence, and had partaken of the feast which had just been served, felt comfortable in other respects. (Laughter, and hear, hear.) The Vegetarian question, as raised in Padstow, must have excited considerable speculation in the minds of its inhabitants. "What can be the meaning of advocating a principle of diet which abjures the use of flesh food?—What is there in the products of the vegetable kingdom, so much better?—What is the importance of such a subject to the public?" were such inquiries, as must have been frequently made by many minds, within the last few days. The fact was, the theory of Vegetarianism was closely related to the highest and most benevolent principles that could actuate mankind. If they inquired why Vegetarians were anxious that others should learn their principles, and adopt their practice, they would find that it was because they found they were living in obedience to the laws of nature—and the laws of nature had ever been the laws of God. (Applause.) That they were desirous that those benefits

which they had found in their lives, in relation to the principle of their diet, should be enjoyed by mankind in general. If they inquired what was the highest principle in relation to Vegetarianism, the answer was, that it was an appointment of the Creator. (Hear, hear.) The principle of diet they advocated, was the earliest principle promulgated in relation to the food of the human family. In the earliest page of all history, they learned, in that beautiful motto (pointing to the motto under the emblematical arch, from Genesis i. 29), that the first indication of man's food at the creation of the world, was the herb bearing seed, and the fruit tree yielding fruit. They knew that following that Divine appointment, the world lived in peace and harmony for many ages. They knew, also, that in process of time, man, in his "many inventions," separated himself from God, and then came the practice which they then saw prevailing among certain classes of society, in the present day, of slaughtering animals, and partaking of their flesh and blood. He knew well that that practice would be defended on the ground that these things were permitted. He did not for one moment dispute the fact, that they might partake of the flesh of animals as food. That was evident; and they might do many other things which were not in accordance with the principles of truth. Our Saviour told them that things were permitted to the Jews, "for the hardness of their hearts." And it was so ordained, in the order of God's providence, that if men would not live in the appointments which he had made, they might still exist in the permissions which he had granted, when they were not in a state capable of living in the appointments. So it was, when the Jews would not obey the laws which were promulgated from Mount Sinai; they were permitted to do many things which were not in accordance with humanity, and the happiness of mankind in its highest state. And thus it was they were told, that it was "for the hardness of their hearts," they were "permitted to put away their wives." And so had eating flesh, and wars, been permitted to mankind. They would see, then, that abstinence from flesh was the appointment, but that man would not be satisfied with it. Just so, if they would live immorally, they were permitted to live immorally; and thus they might sin against their own happiness, and against the happiness of society. But if they wished to live in the greatest of all charity towards mankind, they must reform their own conduct, and come to the appointments of the Creator; and then they would be raised to the highest happiness, and be most closely related to that peace which would charac-

terize the existence of the happy hereafter. (Applause.) They would see that he placed the Vegetarian question very close to the most important principles that could regulate the human mind. He had asserted that it was a principle associated with the appointments of the Creator, and although he knew that there was great difficulty in entertaining questions of that kind, so far removed from the ordinary practices of men (principles being difficult to be admitted except through experience); yet, happily, practical truth of that kind, could be fully known by experience; just as the principle of charity or good works was known to those who trained themselves in it. It did not require years, but months' practice of Vegetarianism, to verify the truth of the statement he had made. They could appeal directly to facts which spoke in the most conclusive way upon that subject. Every man, in external life, paid attention to what were called facts. He believed it was Judge HALLYBURTON, in his American story, that said "there's nothing like cyphering;" so there really was nothing like facts, for bringing the mind to conclusions on subjects of that character. He would beg, however, before proceeding with further reasoning in favour of abstinence from flesh, to ask for one moment, why did they eat flesh themselves?" It was surprising to see how slender was the reasoning which supported that practice in society. People took it because they had been accustomed to take it. One would say, "Why, I always *did* eat flesh?" Another, "How absurd it is *not* to eat flesh; and who does not eat flesh?" Or some men would say, candidly, "I like it." (Laughter.) The "I like it" class of reasoners were very numerous; but they would never turn the world upside down. (Hear, hear.) They must have more reason than was expressed by "I like it." The words reminded him of an anecdote of DEAN SWIFT, who, when at a coffee-house, heard a man, who had rung the bell for the waiter, ask for a glass of brandy, because he was "so cold." A minute afterwards, another traveller came in, and ringing the bell, asked the waiter for a glass of brandy, because he was "so hot." Dean Swift, wishing to convict both, rung the bell, and said, "Waiter bring me a glass of brandy and water, because "I like it." (Laughter.) They did a great many things because they liked to do them. The flesh-eating system could never stand if it had no better reason than the sham one of "I like it" to support it. They had facts to show why they should not eat flesh; and they might rest assured that when light and knowledge should be brought to bear upon them, it would not be difficult to change the practice of society in that particular. The fact was,

people had always had a notion, which had been handed down from father to son (and it had come from the medical profession, originally, and from the "I like it" principle, in some degree, at the same time), that flesh was much more nutritive than vegetable food—that if they ate flesh, they got more of that which made the blood and flesh of the body, than they did if they obtained their nutriment from vegetable substances. That, however, was now proved to be a great mistake. Flesh consisted of bundles of muscular fibres with blood-vessels, (called by chemists, "fibrine,") and nerves and membrane. And those substances all put together, with a portion of blood, and fat, composed the substance which people ate as the flesh of animals. It had, however, upon careful analysis by the best chemists, within the last five or six years been discovered (contrary to what was expected by the chemists themselves, for they, at that time, had the idea that it was more nutritive than vegetable food,) that beef contained only 23 parts of nutriment out of 100 parts. That is, that there was 23 lb. of solid material in every 100 lb. of beef, and the remaining 77 lb. was only water. (Applause.) If they looked at what vegetable food contained, it was very curious and interesting to see how much more solid matter there was to be found in it than in flesh. Looking, for instance, at peas, they had 84 lb. in 100 lb. of that which is solid material, and only 16 lb. of water. Beans contained 86 lb. out of every 100 lb. of that which would make flesh, blood, and bone in the body, and only 14 lb. of water. Barley-meal contained 84 lb. out of every 100 lb. of solid matter. Lentils contained 84 per cent. of solid matter. And when they came to oatmeal, and maize meal, as much as 91 per cent. of that which was useful in making the flesh, blood, and bone of the body. (Applause.) Man required three or four different substances to form the food of his body: that which went to form the animal heat, that which went to form muscle, and that which went to form bone. All those things must be converted into blood, in order that the food might be circulated throughout the whole system, and deposited in its various parts; and it was highly curious and interesting to see, that whilst beef contained the 23 lb. out of the 100 lb. of that which formed blood, peas, beans, and lentils, contained from 29 to 33 of the same principle, and about 50 lb. out of every 100 lb., also, of that which would keep up the warmth of the body; and, besides that, they got an extra proportion of that which formed matter for bone. There was a valuable instance in the history of South America, which showed the importance of vegetable over the flesh of ani-

mals, in a practical way. In South America, where they made suffering humanity work like horses worked in England,—he spoke of the slaves who had to carry immense loads of earth from the mines—the drivers had found that when they fed the men on peas and beans, they could always get more work done, and that the men did it with greater ease to themselves than they could when fed on any other food. That was an instance which showed that the facts of chemistry were borne out by experience. The ploughmen of Perthshire, who scarcely ever tasted flesh, and lived almost entirely upon oatmeal and milk, were certainly some of the healthiest men in the United Kingdom. They neither feared the cholera, nor any other epidemic, in their district. Those facts showed, that the idea that flesh was more nutritive, and better able to maintain the system under severe toil, was a great mistake. It might be asked, why did the medical profession recommend the use of flesh? Unfortunately, medical men did not study that subject; it formed no necessary part of their education; and they did not generally know those facts, nor instances in those who had practically inquired into the subject; but amongst those who had, were many who were quietly admitting the truth of the statements he had made. Then it would be said, though chemistry showed that flesh was less nutritive than vegetable food, the nutriment which it furnished was of a different kind to that which could be obtained from peas, beans, cabbage, or any other vegetable, which could not furnish nutriment equal to that of beef or mutton. Let them again bring light and knowledge to bear upon the subject. Chemistry declared here something just as much surprising to chemists themselves, and to nearly everybody else, as were the discoveries to which he had before alluded. It showed, that if they got any nutriment at all, it must first come from the vegetable kingdom. (Hear, hear.) Then, when they took it from the animals they ate it "second-hand," for it must necessarily only be what came first from the vegetable kingdom. Baron LIENIG, of Germany, who was the greatest chemist the world acknowledged at present, was the first to develop these facts. They were now known everywhere, amongst men of chemical education. That chemist had showed, that the nutriment of animal food was precisely the vegetable principles of nutriment which the animal first got from the grass, and other productions of the field. If they ate oxen and sheep, then, they but ate the vegetable principles which had been put into the bodies of those animals. And he would ask, whether it was preferable to take nutriment secondarily, in an expensive way,

or to take it directly from the bosom of mother earth herself. (Hear, hear, and applause.) Well, then, but people said that flesh was more digestible, and so, more healthful; but that was discovered to be quite as great a mistake as the previous statements. There was a man in North America, some years since, who accidentally had part of his side shot away, the injury leaving a hole into his stomach. He was a young, healthy man, and, in time, by one of those efforts of nature which are common in similar cases, the aperture to the stomach was filled up, so as to close it, but still never in such a way as to prevent the doctor, who hired the man, from pushing aside the inner coat of the stomach, so as to see what was going on inside. That was a remarkable instance, such as had, perhaps, never occurred except in that case. Doctor BEAUMONT had this man in his house for several years, during which time he tried the digestibility of various kinds of food. From his experiments, he had drawn up some very useful tables, and although he had no notion of the importance of vegetable food when these facts were first published, if they examined his tables, taking an equal number of articles of both vegetable and flesh diet, they would find that, on the average, vegetable and farinaceous substances were digested in 22 minutes and 23 seconds less time than the flesh of animals. (Applause.) That was another interesting fact, and those who had learnt a little about it, so as to appreciate it, considered it quite conclusive, and as completely upsetting that old notion with respect to the digestibility of flesh. The facts, then, which he had adduced, had shown that flesh was not so nutritive as vegetable food; and that the nutriment that it did contain, first came from vegetable food; and lastly, that it was less digestible. In following the Vegetarian practice, therefore, they would arrive more and more at those principles which would make their lives more in accordance with truth, elevate them in their progress onward, and bring them nearer to that Great Spirit which told them what they should do, ever in the beginning of the world. (Applause.) Did they believe that God was not wise? Did they think that God would change that which he gave as his law? They had the power to sin if they would. They had got free will to do that; but God had appointed another state of existence in which he wished them to live, that they might be happy. (Hear, hear.) Just so it was with regard to food: they might live in inferior habits if they pleased, but there was an appointment which instructed them what was best, and they would find that it was as good in 1850 as when it was first proclaimed by the Creator himself. (Applause.) There

was one reason, however, which led to the common notion with regard to flesh: the effect of flesh on the stomach was to produce more or less of an abnormal or unnatural condition, which, in degree, was as different to the condition produced by vegetable food, as fever was different to a healthy and vigorous state of the system. It was that condition which cheated the understanding as to the strengthening qualities of flesh. It was, however, an unfavourable kind of stimulus, which was mistaken for strength. It was the result of putting into the stomach that which was not natural to the stomach, and it produced a feverish action very similar (though less in degree) to what would be produced by swallowing a glass of brandy and water; and they all knew that it was the stimulus of intoxicating drinks which was mistaken for their strengthening property. (Hear, hear.) They had a sensation after eating flesh which they could not have from vegetable productions; but it was a feverish heat, and not a life-giving principle. It was that which deceived people; it was that which made them think that "beef steaks" and "mutton chops" were better than anything else. It hurried them along through life, and made men live, as it were, at a gallop. Men who ate flesh lived out life in another way to those who lived upon the productions of the vegetable kingdom. It was interesting to notice the pulse of the man who ate flesh (because the pulse indicated, in a remarkable way, the rate at which men lived), which was very much quicker, and more feverish than that of a man who lived on Vegetarian diet. The feelings, too, of the man who ate much flesh were unsettled, and were little adapted to intellectual pursuits. If they wished for further proof of the restlessness occasioned by flesh-eating, they might find them carried out in the habits of the flesh-eating animals. They had all noticed that wild beasts were continually rockin' to and fro in their dens. That was a requirement of their constitution. Flesh did not supply their bodies with sufficient carbon to support respiration, and the deficiency was made up from the waste tissues of the body of the animal itself: hence the necessity for that continual restlessness, to which the carnivora were subject. But if men ate vegetable food, they could obtain all the elements required, both for respiration and nutrition, abundantly, and in the proportions in which flesh did not supply them. That view was very important, and it accounted for that restlessness, or nervous irritability, to which those who partook much of the flesh of animals were so commonly subject. (Hear, hear.) It accounted for the roaming and restless character of

savage life; it accounted for many customs in civilized society, which they had not been able hitherto to account for. There was a physical requirement in it; and if men would live like the wild beast, in any degree, they must, in that degree, crave restlessness and locomotion, delighting to roam about, to satisfy the cravings of the system, as seen in savage life, and just as the carnivora did. But how different was the effect produced by vegetable food! One of the first results of resorting to Vegetarian habits, was a sense of lightness, calmness, and freedom from that heaviness and sleepiness which was so common after a meal. (Hear, hear.) He had known instances of working men, especially in Lancashire,—hard-working men, and labourers—who had tried the system; and there was a remarkable effect produced upon them in that particular. Those who worked at laborious occupations in factories, were very apt, when they got home (if they ate flesh in considerable quantity, as they generally did if they got good wages), to feel sleepy, and if they sat down, they often fell asleep. But one of the first effects of abstaining from flesh, had been stated by some of those men to be, that they could go through their work with greater ease; and when it was done, they could go home and read, or talk, or do anything of an intellectual character, without being annoyed with drowsiness; and “I feel,” said one of them, “altogether a different man. Nobody can tell me that I am not benefitted in this way; and as it regards my strength, I am able to do more than ever I did. I can really enjoy my books, and the company of my family, in a natural way, which I never could before.” (Hear, hear.) There was, also, a physical endurance which belonged to the Vegetarian system, which any of them could verify, if they would inquire for themselves. He had beside him, an instance of that. There was an elderly gentleman (pointing to Mr. WYTH), who had abstained from not merely the flesh of animals, but alcoholic liquors, for upwards of forty-one years of his life. (Applause.) They would see that his friend was a pretty good specimen of health, and remarkable as having retained his hair, at the age of 76, not usual in ordinary circumstances. (Hear, hear.) There was nothing, however, in experience of that kind, which was not fully understood by what they could all arrive at, if they gave their attention to the subject. There were many persons who asked, “Why were animals given us, if they were not to be made use of?” In that fishing town, they would, from their old habits, imagine, that the fish sailed into their harbour on purpose to be caught. (Laughter.) But the goodness of God was manifest in

everything. It was manifest in the permissions as well as in the appointments. If man would not do what was best, he was, as he had attempted to show, enabled to live in inferior habits. They might rely upon it, they would look at all questions of doubt in a different light, from the time that they changed their practice. The fact was, they would not become Vegetarians all at once, and it was simply a commercial question of demand and supply; and as the demand gradually diminished, the supply would likewise diminish. He was speaking to a poor butcher outside the hall (he did not mean poor in external circumstances, but he always felt concerned for those who were brought into any unfavourable practices by the requirements of society). The butcher had been taking a look at the preparations for that “strange feast,” and he (the chairman) had remarked to him, that he would not be a butcher, if the habits of society had not rendered his existence as such necessary, and the butcher acknowledged the correctness of the position. The ingenuity of man had been taxed to produce animals enough for food, and it must of necessity be so, so long as the present consumption was continued. But as the world discovered that it was wiser to do without eating animals, man’s ingenuity would be applied to a better account, and with diminished demand would come a supply in accordance with it. It was absurd to say “that if man did not eat the animals they would eat him.” For every argument, indeed, which they could produce in favour of flesh-eating, he would promise them they should discover, by reflection and attention to the subject, twenty in favour of its disuse. He trusted they would think over what they would have heard at those meetings, and, in their leisure moments, examine critically what was no doubt novel to them then; and if he should ever have the happiness of seeing their faces again in Padstow, they would have discovered that there was far more importance to be attached to the system advocated than they could at present be expected to apprehend. It seemed to him, that the providence and wisdom of God was declared as distinctly that day, upon the subject of diet, as on the first appointment of man’s food at creation. (Applause.) They could not, he defied them, find in the flesh-eating system, anything so simple, beautiful, and orderly, as was found in the system of Vegetarian diet. If they took the nutriment for their bodies from the flesh of animals, they had got it by a very roundabout and grossly expensive procedure. He had told them that beef contained 23 per cent. of that which made blood, and 77 of that which was simply water. Let them make

a little calculation upon that, and let them see whether it accorded with the simple and direct appointments of God in creation otherwise; and they might depend upon it, if they could prove it right in figures, they would not find it wrong in morality; (Hear, hear.) since they would never find a truth in morals contradicted by another in facts. It was quite clear if they bought 100 lb. of flesh at 7d. per lb., they were giving 7d. per lb. for 77 lb. of water! To lay up 100 lb. of flesh, blood and bone in their bodies, from flesh, would, therefore, cost them a very large sum; but they could accomplish that from beans for 8s. 1 $\frac{1}{4}$ d.; because beans contained 86 lb. of solid matter in every 100 lb. Taking beans at 6s. 11 $\frac{3}{4}$ d. per 100 lb., they could see it would only cost 8s. 1 $\frac{1}{4}$ d. for 100 lb. of nutriment. In those calculations, the nutriment allowed for flesh contained all the bone, membrane, and sinews, calling all those flesh together; so that when he said that 100 lb. of nutriment from flesh cost £11 19s. 6 $\frac{1}{2}$ d., he was far below the actual cost, if the substance which could not be eaten, were extracted. From barley, they might have 100 lb. of nutriment for 7s. 4 $\frac{3}{4}$ d.; from wheat, they might have it for 11s. 0 $\frac{1}{4}$ d.; from oats, for 9s. 2 $\frac{1}{4}$ d. Thus, in those farinaceous articles, they need not go beyond those few shillings to obtain what, in flesh, could not cost less than £11 19s. 6 $\frac{1}{2}$ d., or close upon that, according to the price they paid for flesh. He had said that the ways of God, in his providence, were simple and direct; and, therefore, it was that they might see, that the flesh-eating system was not in the order of His providence, at all. (Hear, hear.) It had been stated at the previous meeting, that the sanatory regulations in that town were very much impeded by keeping pigs. That brought to mind an illustration of what he had been saying. In America, it had been found that to fat a pig so as to produce 200 lb. of pork, required 15 bushels of Indian corn: now, 200 lb. of pork would keep a man, living on 2 lb. a-day, for 100 days; whilst the 15 bushels of corn, which had been used to produce the pork, would, at the rate of one quart per day, keep a man 480 days! That might be considered a remarkable instance of the folly of putting into an animal a great deal of good food, and getting a very little of very inferior food in return. (Hear, hear.) People of any degree of discernment, could not look into the question in that light, without perceiving that that was a circuitous process, condemned as much by reason and common sense, as by the consideration of any principle as to the choice of food. He would tell them again, then, that what had been said was no new doctrine, in that particular. It was no new truth, but a return to truth as

old as the creation itself. (Applause.) It was a truth which blessed man at first, and which, he believed, in the promise of the future, foreshadowed by the great events of the times in which they lived, would ere long come upon them, and would certainly ultimately prevail. (Hear, hear.) It was a truth which would make the Gospel truth more completely brought to bear upon society. In times past, the great truths of the Christian religion had been preached, but they had not even yet put into practice what they preached. It had not really been believed that it was their interest to carry out into society at large, those principles to their ends, or that they could act with humanity and kindness to the brute creation. But they would come to know that, if they adopted a practice of kindness and benevolence towards animals, they would soon feel a nearer and stronger sympathy with their fellow-man. (Hear, hear, and applause.) "One and all," then, in the maxim of their county (for he believed it belonged to Cornwall), he would urge them to give their attention to that subject, and they would see that it had its fruits of usefulness as regarded the physical constitution; that it tended to elevate their thoughts and feelings to another standard than what they could possibly attain whilst living in the use of the flesh of animals as food; and thus it was that they would, as he had said, be brought nearer and nearer to that state of peace, tranquillity of mind, and health of body, which would result in the more complete happiness of the human race. The President sat down amidst loud applause. After the band had enlivened the company with its performance,

Mr. H. S. CLUBB was called upon, and said, during his stay in that delightful little town, he had had an opportunity of noticing, to some extent, the character of its inhabitants; and he must say, he had never experienced so much kindness, and such willingness to assist, as in the pleasing undertakings in which they had been that week engaged. The decorations of that room were an evidence of the ingenuity and industry which had been brought to bear, whilst the mottoes indicated that they had taken up the Vegetarian system on the very highest, and, to his mind, the most important grounds. They had well placed "Mercy and Truth," at the head of that feast. Those were attributes of Divinity itself; and they constituted the leading features, the very head, in fact, of the Vegetarian system. (Hear, hear.) Mercy was a principle which was happily implanted, in a greater or less degree, in every human heart. There was not one present, who did not feel it a duty, and a privilege, to exercise that principle; and he believed there was not one who would not shrink with horror at the

thought of slaughtering a defenceless, innocent creature! (Applause.) "Truth," also, was a great object of attainment. All men professed to seek it, and it was a distinguishing feature of the Vegetarian movement, that its adherents sought to put truth, or what they believed to be truth, into practice. (Hear, hear.) They did so, because they believed that to be the only legitimate means by which to acquire more truth, and of making that valuable which they did acquire. What, then, was the truth on the subject they were discussing? Every question which belonged to human nature, could be viewed in relation to individual, social, and political or national considerations. They had heard much from their esteemed President of the individual benefits, in relation to economy, health, and morality; and it needed but little discernment to discover that what conduced to those three important features in the art of living well, individually, must also conduce to social elevation and improvement. If a man became in himself more free, by means of a true system of economy; more healthy by means of a true system of dietetics, and more under the control of reason and morality, by means of a system of mercy, benevolence, and departure from sensual indulgence, he must become a better son, husband, father, or friend; he must be able to perform all the duties of social life in a more complete and satisfactory degree. Individuals made nations, and if men became better individually, and socially, it followed, that national elevation must be the result. But he did not wish them to be satisfied with mere theory on that subject. Figures had been referred to as producing conclusive evidence of the truth of the Vegetarian principle. The temperance movement had been helped amazingly by figures. It had been frequently asserted, that the annual cost of intoxicating liquors, and of the punishment of crime, with other losses consequent upon their use in the United Kingdom, was more than one hundred millions sterling. That was a startling fact when first promulgated, and the more it was reflected upon, the more grievous did it appear. (Hear, hear.) The question, then, when they came to consider the Vegetarian system, naturally arose, what was the annual expenditure in the United Kingdom for the flesh of animals? (Hear, hear.) There were no returns to show precisely what was the amount expended in the retail purchase of flesh. It was to be hoped, such a return would one day be made. But McQUEEN had furnished valuable information as to the numbers, and money-value, of the animals fed in the United Kingdom; and from that, the cost of feeding those animals could be calculated, thus showing the wholesale cost

of flesh to the grazier, farmer, or stockfeeder, which, although it would be far below the cost of flesh to the consumer, might enable them to form something like an estimate of the loss sustained by the nation, through a practice which, he believed, was opposed alike to the nature of man, and to the highest and best interests of the human race.

Animals.	Number kept as Stock.	Estimated Value.	Cost of Feeding.	
			At, per Head.	Annual Total.
Cattle	14,000,000	216,000,000	8 0 0	112,000,000
Sheep	50,000,000	67,000,000	2 0 0	100,000,000
Pigs	18,000,000	18,000,000	0 10 0	9,000,000
<b>Totals</b>	<b>82,000,000</b>	<b>301,000,000</b>	...	<b>221,000,000</b>

Thus, no less than 221 million pounds sterling were expended in feeding 82 million animals. It was always wise to inquire what did they get for their money? What was the real return for that immense outlay? Why all that could be obtained, calculating the original cost of flesh at 4d. per lb., was

13,260,000,000 lb. of flesh

which, according to the chemical tables which had been quoted, contained on the average 25 per cent. of nutriment, and 75 per cent. of water; thus the real return for their 221 million pounds was

3,315,000,000 lb. of nutriment, and  
9,945,000,000 lb. of water.

13,260,000,000 lb. Total weight of flesh.

What would be the difference, if the same amount of nutriment were obtained from vegetable food, and the water taken directly and pure from the spring, free, as nature had provided it (a state in which it must be far better adapted for the human system, than when it had become the fluid portion of dead animal bodies)? Why the fact was, that nutriment which LIEBIG had declared to "hardly differ, even in form," from "animal albumen,"\* could be obtained from a vegetable production, the bean, at the cost of £1 2s. 6d. per 100 lb., consequently, whilst 3,315,000,000 lb. of nutriment cost, from flesh, £221,000,000, the same amount of nutriment, in a more favourable form, could be obtained, from a vegetable production, for £37,293,750, which, deducting from the cost of the same from flesh, left a balance of £183,706,250. Thus:—

Annual Expenditure in Flesh	221,000,000
Cost of equivalent in Farinaceous food †	37,293,750
Total annual saving by the adoption of Vegetarian diet	£183,706,250

\* Vegetarian Messenger, p. 6.

† The farinaceous food here calculated is that

That 183 million pounds a year, it should be remembered, was simply the actual amount expended, unnecessarily, every year, on three kinds of flesh food: beef, mutton, and pork. It did not include the profits of graziers, drovers, dealers, farmers, butchers, and salesmen, nor did it include the cost of game, poultry, fish, nor of any of the immense quantity of pork, bacon, and other flesh, imported from America and other countries. It did not include in its estimate, the value of the vessels and lives sacrificed by the hazardous fishing trade of their coast; \* nor did it contain an item for the loss sustained to good and useful purposes, by such an immense number of men being employed in the trade and traffic of blood and slaughter, men capable, by proper training, of being useful members of society, instead of being, as then, large contributors to the amount of cruelty, crime, and disease, which afflicted the inhabitants of every city, town, and hamlet of this country. When, therefore, he declared that 183 million pounds, were annually wasted in Great Britain and Ireland, by an erroneous system of feeding the people on animals, instead of on the direct productions of the soil, he was quite sure he was far—very far—below the real cost of carnivorous indulgences. Need he, therefore, say that the Vegetarian movement was a movement for financial reform? Mr. COBDEN was anxious to serve his country by inducing the government to decrease the expenditure some 10 million pounds. That was an important sum, but the Vegetarian system pointed out a plan by which more than 18 times that amount might be saved, and health and happiness realized by the change! (Hear, hear.) They needed not to petition Parliament for that immense reduction of expenditure. (Hear, hear.) It was in that way men might become, in a degree, independent of those who imposed the taxes. They could untax themselves, and vastly improve their condition by the change. If they wanted a proof of the superiority of farinaceous or vegetable food to flesh, he thought it was furnished by the fact that blood which was made from flesh, would, when exposed to the action of the atmosphere, decompose many days sooner than that which was made from Vegetarian diet. Carnivorous

derived from the bean, which, besides the albumen, which alone is reckoned in the above calculation, contains 51 $\frac{1}{2}$  per cent. of heat-forming substance, and 3 $\frac{1}{2}$  per cent. of ashes for the bones, both necessary to the support of life, and which are received without additional cost. Thus, the farinaceous food supplies a large proportion of these important elements, rendering the nutriment of farinaceous food, really little more than a third of the price which is here allowed for it. Further information on this subject is given in the *Products of the Vegetable Kingdom, versus the Flesh of Animals as Food.*

\* Supplement, p. 14.

animals, too, when dead, would invariably become offensive much sooner than herbivorous animals, as they could easily verify by comparing the carcasses of dogs, and those of sheep in that respect. (Hear, hear.) Thus he thought it was shown, in every way the subject could be viewed, that in all the relations of life, the Vegetarian practice tended vastly to benefit the condition of man, and consequently, the strongest affections of the human character: the love of self, in its unperverted state,—the love of health and of life—of friends, of relations, and kindred; of home; of country; of universal man, and above all, the love of God (that love which exhibited itself in keeping his commandments); those powerful incentives to activity, all combined to impel them onward in the practice of that principle. He knew it was frequently said it might be all very well for poetic minds to indulge in thoughts of the world's regeneration, but that such thoughts could not be brought to bear on the ordinary practices of life. As Vegetarians, however, he must say, he thought they might well indulge in more hopeful thoughts. (Hear, hear.) The Vegetarian principle was peculiarly adapted to bring into practical detail, that which had long been the theme of the poetic and the philosophical. It was the characteristic of the present period of history, to bring into extensive and living reality, that which before had only dwelt in the minds of the thoughtful few. Did they believe in Christianity? Did they believe in the Christian promise that what was asked in the sincerity of practical devotion, should be given? Did they believe that that beautiful prayer, "Thy will be done on earth as it is done in heaven," was ever to be fulfilled? If they were Christians, they must believe those things, and therefore they could not doubt the ultimate submission of man to the Divine will; the ultimate obedience to those laws of love and mercy, which would realize the "Paradise regained." With full faith, therefore, in the principles which they all professed, let them press forward for the "good time" which it was said was "coming," but to which he believed they were, and should be going; for it was not, he conceived, so much a something which would come to man, as a state to which man must come. (Loud applause.)

Mr. JOSEPH BORMOND here rose, at the request of the President, and kindly sung the song, "We'll win the day,"\* accompanied by the band, the company heartily joining in the chorus.

J. D. MARTYN, Esq., was next called upon. He said their friend Mr. BORMOND had just given them a new version of an old

\* Supplement, p. 18.

song, and if he could judge from the reception they had given it, they were all well pleased with the garb in which he had dressed it. There was another song which he thought required little alteration to be adapted to the Vegetarian movement, he referred to "There's a good time coming, boys." He was, he confessed, not yet a member of the Vegetarian Society, but proceeded to show that he fully carried out the Vegetarian principle; for, as he felt confident that the practice of eating the productions of the animal kingdom, tended to sensuality, and sensuality to sin, he felt that if they would be kept from sin, they must keep themselves from all occasions of sin. (Hear, hear.) He had previously drawn their attention to the subject of the best wheaten bread; and this article of Vegetarian fare, constituting, as it did, a most important element in domestic life, it might be expected by many who knew that he had given considerable attention to the subject, that he should again say a few words on it, in relation to health. The ordinary process of making bread, by using yeast or barm, had been found to destroy a large proportion of the saccharine property of the wheat, which was converted, by fermentation, into alcohol, which, in the oven, was of course subsequently driven off, and great waste of the flour was thus occasioned.\* Another great error was the separation of the bran from the flour, by which it was deprived of a large portion of heat forming and bone forming elements. Both those errors were, however, avoided in the Forthright bread,† which, in his own experience, now he had become accustomed to it, gave him complete satisfaction; and he attributed, under God, the great comfort he then enjoyed, to the use of the unleavened bread of which he spoke. He was also quite satisfied, that though they used precisely the same kind of flour,—the Forthright—and still continued to alcoholize the bread, they could not enjoy the like health and comfort in the practice of the Vegetarian system which they could see he enjoyed, (Hear, hear.) because, in that process, they would be depriving the bread of a part of that which the body required. He had also tried another experiment, and successfully, in carrying out what he conceived to be a principle of living without causing pain to our fellow creatures; he had found that a great quantity of the sugar used in England was still cultivated by slaves; and had therefore considered whether he could not abandon its use, for he could not endure the thought of fellow-men, black though they might be, being kept in slavery, to administer to the lusts of others. (Applause.) He had, therefore, been desirous of trying whether their nature could not be well sup-

\* Supplement, p. 17.

+ Ibid.

ported and satisfied by grain or other productions which were acclimated to their own country,—the country in which the providence of God had placed them—and he had found from experience, that such was possible, and by his simple living, and with God's blessing, he had thus arrived, in the use of the saccharine qualities of the wheat alone, at a state of healthfulness which it was truly a privilege to enjoy. (Applause.) He was exceedingly gratified at seeing so many young persons there, who were, he had no doubt, willing to drink in the knowledge that had been presented to them at those two meetings. He trusted they would show themselves as not only willing to know, but that they would seek for strength to perform what they knew. (Hear, hear.) They were the hope of the present age: let them not disappoint the confidence reposed in them. If the elder members of society could not carry out fully those principles which were for the benefit of man, the responsibilities of the young become the greater. Their efforts, their reason, were just coming into fulness and force. Let them, then, carry their reasoning powers out into effective practice, for by that means they became more capable of good and useful purposes; and let them remember that it was their highest privilege to serve their day and generation. (Loud applause.)

J. G. PALMER, Esq., rose and said, there had been a very considerable distinction, and a very proper one, drawn, between the appointments and permissions of God, but very little had been said about the prohibitions. (Hear, hear.) When a man took one wrong or backward step, he was much nearer to take the second: in fact, he was very likely to take it. Man first availed himself of the permissions (but those, be it recollect, were not granted to him till after the earth was "filled with violence," and had departed from the laws of God); but there was not a stronger *prohibition* to be found in the whole Scriptures, than that of the partaking of swine's flesh. (Hear, hear.) Man presumed to reason upon that, and to do away with the prohibition, under the Christian dispensation, and so he reasoned himself into the taking of swine's flesh, notwithstanding the positive prohibition, and, as the poet had said,—

"From tail to snout,"

he swallowed the "whole swine." (Laughter and cheers.) There were various ways of arriving at God's will: the one which was most frequently appealed to, was the record of God's law in the Bible; but the will of God was to be known by searching into his works, as well as searching in his Book. Now he believed that Vegetarianism could be completely proved from seeking into the

works as well as the Word of God. Those works most immediately connected with themselves, could be profitably examined on that question. The human frame, the apparatus which God had favoured them with, was wonderfully constructed, so as to be adapted to the reception of certain kinds of food, and the organs adapted to receive the food first, were the teeth. There were various forms of teeth in different kinds of animals, and those forms were found to consist of three principal varieties: I. The form of the carnivorous animal; II. That which was the form of the human teeth, which was the most removed from the form of the carnivorous animal; and III. That which consisted of, he was going to say, an intermediate form, but a form rather different, though in one respect exactly the same as the first class, and that was the form of the herbivorous animal. The teeth on the sides of the mouth, scientifically called molar teeth, or, more familiarly, the double-teeth, were, in the carnivorous animal, placed together, just like the teeth of a saw. If they took a pair of scissors, and filed the blades so as to present the appearance of the saw-blade, and then made the points of the teeth on one blade fit between the teeth of the opposite blade, they would perceive, at once, the form and action of the jaw and side-teeth of the carnivorous animal. The double-teeth of herbivorous animals, were of a very rough upper surface, being formed of layers of enamel like sharp chisels placed one beside another, with the sharp points upwards. They met together; they did not pass over each other, in that way; [The speaker, here illustrated the motion of the carnivorous teeth, by passing his fingers between each other,] but they met like the human teeth, in that way, [touching the ends of his fingers with the corresponding fingers of the opposite hand,] so that the mouth or jaws could not shut closer than those teeth meeting each other would permit. These were particularly adapted for cutting grass and herbage. The human teeth acted together exactly like those of the herbivorous animal. Their surfaces were different, however, to those of the herbivorous animal, which were adapted to eat grass: instead of like sharp chisels placed side by side, they were blunt, but on the double-teeth were formed prominences and hollows, the prominences of the upper teeth fitting exactly into the hollows of the under teeth; so that the human double-teeth were well calculated to pound fruit and grain, acting upon substances in a different way to those of the herbivorous animal. (Applause.) In that way, they could learn the law and will of God, by inspecting his works; (Hear, hear.) And it confirmed what they learned in

his Book. (Applause.) He inferred, therefore, that it was designed that man should not eat flesh. They could verify for themselves, the truth of what he had stated. If they examined the teeth of the common cat, or dog, they would see how much they differed in their form from the teeth of the human jaw; whilst, by examining the teeth of the cow, or horse, they would see a specimen of the herbivora; and he believed on a careful inspection, they themselves would come to the conclusion of LINNÆUS, and other great authorities on the subject; they would see with him that it was not the will of God that man should eat flesh, but that he should feed upon fruits and farinaceous substances, which were more suitable to the form of the teeth than any other substance whatever; therefore, when they had learned what was the Divine will, it became an imperative duty to obey it, and then they would reap the benefit of it in every possible way. (Hear, hear.) By following that course, he believed their bodies would become healthy, strong, and enduring; their minds calm and vigorous, and their moral sentiments pure, firm, and decided. (Loud applause.)

R. P. GRIFFIN, Esq., said, he frequently met with persons who seemed anxious to argue the subject of Vegetarianism with him; and he always found, that the most successful method in the advocacy of that principle was that, which showed a desire to promote the truth, rather than either to promote their own peculiar notions of it, or to seek to gain the victory. Such a course gave room for the exercise of charitable feeling. It enabled men to perceive that it was quite possible to be sincere and earnest, and yet in no way to reflect discredit on the views and opinions of others. (Applause.) They had heard from previous speakers, a description of a system which, by being practically adhered to, would enable them to preserve themselves in health, muscular power, and buoyancy of feeling. It was for them to receive, or reject that system. If they received it, they might become daily more and more enlightened on the subject, because it was by using anything that they could become practically acquainted with its details. (Hear, hear.) If they rejected it, they might still go on in ignorance of the true blessings of living according to nature and enlightened reason. The most healthful system would always be the most profitable. (Hear, hear.) He thought one question, at least, had been most completely answered by their banquets, a question which never needed to be asked again in Padstow. "What shall we eat, if we cannot have meat?" was practically replied to, in what they had seen and tasted. (Hear, hear.) They did not intend the provisions of that

banquet to illustrate the economy of the Vegetarian system; although, in comparison with feasts of a similar style, they would still be found far more economical than when served in the ordinary way—with fish, flesh, fowl, game, &c. (Hear, hear.) But they would see from those banquets, that a great variety of excellent and agreeable provisions could be served, without encouraging the horrid practice of slaughtering animals. (Hear, hear.) He believed, when people had become thoroughly aware of the many excellent descriptions of food which the garden of the world produced, they would discover very little inclination to “return to the flesh pots of Egypt.” When men were once emancipated from the slavery of appetite, he thought it would be exceedingly unbecoming to cry out for flesh, like the Israelites did in the wilderness. For be it remembered, that “while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.”\* He believed there was ever a curse following departure from the laws of nature, which they had heard that evening were also the laws of God. (Applause.) He believed if they would live out all their days, they must obey those laws. If by frustrating any of those laws, they caused the vital clock to go too fast, they might depend upon it, they would be living out their days in too rapid a manner; and would thus, by undue stimulation, either from food or drink, abbreviate their period of existence. (Hear, hear.) By a consistent adherence, however, to the truths they had heard that evening, he felt convinced they would realize those blessings which health, longevity, and comparative freedom from care for things perishable, could alone impart. (Applause.)

Mr. JOSEPH BORMOND said, he considered that meeting was complete! Not a word needed to be added by him to the arguments which had been adduced. He never, he believed, sat two hours enjoying such a measure of delight before. That was an event in the history of his already chequered life, which he should long remember. He felt then, in his own bosom, more than a reward for all his toils in Cornwall. That scene was what he never anticipated. When a few months before, he stood there, “a stranger in a strange land,” he could not believe that by that time it would have been possible to have filled that hall, in consequence of the influences growing out of any human agency. But they had had that hall crammed, again and again, since then, by persons seemingly determined to know the truth; and he trusted, through the mercy of God, many had resolved

to adopt it, remembering, however clearly truth was propounded, it could never become their's until it was enshrined in living action. (Applause.) That meeting was also an event in the history of Padstow. They ought to consider themselves and their town highly honoured by the presence of those festivities. Padstow stood fourth only in the cities and towns of the United Kingdom, in that respect. There had been a Conference at Ramsgate in 1847, at which the Vegetarian Society was formed, and there had been a banquet at Manchester in 1848, a festival in Manchester Town Hall in 1849, and then, after several public demonstrations which he need not mention, came the Vegetarian Banquets in Padstow, in 1850. They had before them, then, the President of that great movement; he had almost said of that mighty thought, for it was the spirit—the truth—of the principle which made that movement great. (Hear, hear.) And beside him sat his beloved partner, neither of whom had ever touched intoxicating drinks, and whose mouths had never been defiled by the mangled remains of dead animals. (Loud applause.) With those thoughts, he hailed it again as a most remarkable event in that little romantic and picturesque town, which would never afterwards be divested of that subject. They could never have believed that such events could ever have been brought about. They had come in spite of themselves. They had almost turned cowardly at first, when they thought of the amount of prejudice with which their principle had to contend; but Providence came to their aid, and blessed them with that abundant success. One impression had been made on even the most sceptical: they had discovered that Vegetarians were not such “fools” as they had taken them to be. (Hear, hear.) They began to see, at any rate, that it was quite possible for man to live, to move, and to have his existence, without converting his stomach into a sepulchre for the dead bodies of his fellow-creatures. He spoke in strong terms, but he knew he could not convey to strangers to the system, a clear idea of the disgust experienced by Vegetarians, when looking at the slaughtered bodies of those creatures which other men selected for food! They would never be able to understand the spirit and genius of the feelings of Vegetarianism, whilst they remained in those practices. Whatever element a man might be in, he must come out of that element to know its true character. (Hear, hear.) Were they in a fog, they must come out of it, before they could discover the blessings of a pure atmosphere. It was so in the moral world: whatever moral evil a man might be in, he could never see the evil and its destructive tendency, so long as he con-

\* Numbers xi. 33.

tinued in it. To come out of it, would enable him to look upon it with unbiassed mind.\* When people were accustomed to the inflammatory action of flesh diet, they supposed their's to be the natural and healthy condition of the body; and thus did custom deceive its victims. When he saw a butcher standing in the street; his clothes besmeared with blood; his hands, which were made for nobler purposes, just having been embrued in the blood of innocence, he had frequently been compelled absolutely to escape from the sight of such a scene, so painful was it to him. It was such feelings which actuated the celebrated LAMARTINE, who had said, speaking of his youth: "My mother when going to the town, brought me with her, and took me, as if by chance, into the court of a butcher's establishment. There I saw men with naked and bloody arms, who were felling an ox; others were cutting the throats of calves and sheep, and were quartering their still palpitating limbs. Rivulets of blood smoked here and there upon the pavement. A deep sensation of pity, mingled with horror, took possession of me. I implored her to pass quickly. The idea of these horrible and disgusting scenes, the necessary preliminaries of those dishes of meat which I saw served upon the table, gave me a disgust for animal food, and a horror for butchers. \* \* \* I have retained a repugnance, founded on reason, for cooked flesh, and I have always found it difficult not to look on the profession of the butcher, as something approaching to that of an executioner."\* He did not remember a work, apart from the recorded Word of God, which had tended so much to raise his inner and better being, as the one from which he had made that extract. As Vegetarians, they were labouring to make the poor man independent. (Hear, hear.) They wanted to impress upon them the truth "that wealth consisted, not so much in the abundance of their possessions, as in the fewness of their wants." He did not mean to say that Vegetarianism would make the mortal state without perplexity; but he was quite sure it would render perplexity in obtaining a livelihood comparatively small. The wants of a Vegetarian family, compared with those of a flesh-eating family, were so few, and so easily procured, that the poorest could feel some degree of contentment at their lot; whilst the intelligence to which the practice tended, would mostly enable them to rise above their original state of poverty and want. In his own experience, he could speak with confidence; he could not afford to give his family of five daughters and four sons, a good education from his scanty purse, if he spent 10s. or

12s. per week in purchasing the flesh of animals. He was determined to make his children as wise and as good as possible, to prepare them for the conflicts of this mortal life, and to expand their minds for the enjoyment of immortality. (Hear, hear.) When he told people that he had four sons and five daughters, they frequently exclaimed: "lor Mr. BORMOND, we thought you had been a young man! (Laughter, and cheers.) He told them that was just what his wife thought; she believed he grew younger since he had been a Vegetarian, (Laughter.) and often told her sons, two or three of which were as big as himself, that they would never be such men as their father. (Laughter.) It was by the inculcation of right principles of life, that they strived to make the poor man happy in the enjoyment of his family. (Hear, hear.) Give him his little parlour, his books, his paper, his pen, his children, and his little wife, and he would not call PRINCE ALBERT his cousin, not he indeed! (Laughter.) Kings might be happy, but BORMOND, then, was glorious. (Laughter, and loud cheers.) They would see, then, they were aiming at the education of the working classes. It was the working man's question. It was proved beyond all contradiction, that health, strength, and muscular energy could be far better sustained on vegetable than on animal products. It had been proved that the former were at least ten times cheaper than the latter; and it remained, therefore, for them to profit by that information, and they would find that it was intimately associated with all the highest and best interests of human nature. The speaker proceeded to show the independence and happiness of the man who sought to follow truth in all its teachings, and concluded his eloquent and earnest address, by wishing them an affectionate farewell. It might be the last opportunity he should ever have of addressing an audience in Cornwall; and if it should be so, he trusted they would by and by meet in the presence of Him, where all that was pure in virtue should be increased in purity, and where all that was ardent in affection should be augmented in ardency; where all that was lovely, just, comely, and of good report, should increase continually. (Loud applause.)

The PRESIDENT said it then became his duty to take leave of them. He had come there a mere stranger, but he begged to say, in bidding them farewell, that he had derived very great satisfaction during his visit. He did not think the effect of those two meetings, strange as they might appear to some who were not present, could at all be lost on their town. He congratulated them in their having in Padstow, and several other towns in Cornwall, earnest and zealous friends to the Vege-

\* *To Learn Truth*, Supplement, p. 18.

+ *Memoirs of my Youth*, by LAMARTINE, p. 63.

tarian cause. He congratulated them on that as an advantage they would esteem in time to come, as of much more importance than they could at present. It was necessary, as Mr. BORMOND had shown, to come out of their old practices, before they could see the truth of the subject in that full and complete sense which would induce them to become zealous and active in its diffusion. The more they looked into it, the more they would discover that it was a principle which exerted an influence in favour of all that was humane, and all that contributed to the happiness of their fellow-beings. He trusted, therefore, that, in Padstow, its importance would be understood, and that it would enter the families of the poor as well as of the rich. They need not feel surprised at the willingness of Vegetarians to disseminate their principles. His elderly friend there, (Mr. WYTH,) had amused himself, since the December of 1847, by walking 9,479 miles for his own pleasure and exercise, averaging about 55 miles per week, besides working in his garden; and he had not been at all daunted at the idea of undertaking the journey of 400 miles, to bear his testimony there to the truth of the Vegetarian principle; and in proof of his endurance, after travelling something like 14 hours in a day, he went to sleep, and, strange to say, he was still youthful enough to find himself in the morning on the same side on which he lay down to rest. (Laughter, and cheers.) That showed the soundness with which a man of 74 could rest, when his nervous system was unexcited by stimulating meats and drinks. (Applause.) Those were facts which they could all verify in one degree, or other; and they might rest assured, that, if they tried that system, they would find themselves benefitted, not only in their physical constitutions, but in all their moral feelings, at the same time. He, therefore, took leave of them, trusting that time would make them fully acquainted with it, and so enable them to appreciate its excellencies, and enjoy its blessings. (Loud applause.)

Mr. JOSEPH BORMOND again rose and said, he felt certain they would all agree with him, that they had been highly honoured by the presence of the President of the Vegetarian Society, and of his lady, on that occasion. (Loud applause.) He would, therefore, with all the feelings which he was capable of exercising—feelings of genuine earnestness, —(for, upon his soul, he had no compliment to pay them), move: "That the thanks of this meeting be presented to Mr. and Mrs. SIMPSON, for the almost parental care with which they had presided over the proceedings, and for their manifestations of kindness in various ways, as well as for the honour they had conferred upon their town." (Applause.)

J. D. MARTYN, Esq., said it was with feelings of the greatest delight he rose to second the motion of his friend, Mr. BORMOND. Mr. SIMPSON had, on the previous evening, in the utterance of his private feelings, made known to them, that he felt himself "the servant of the cause," and he was indeed acting out in sincerity, what he felt to be, not only his high duty, but his highest privilege. In addition to the sentiments which had just been uttered, he would say, he hoped their esteemed President, and his lady, would long be preserved for the amelioration of the condition of their fellow creatures. (Loud applause.)

R. P. GRIFFIN, Esq. put the motion, which was responded to in the most enthusiastic manner, by the whole audience rising from their seats, and several rounds of applause.

THE PRESIDENT said, they had laid him under another obligation! He was extremely obliged to them for the attention with which they had listened to what had been said, and he thought, in truth, they owed each other nothing. He rejoiced to think, that many things which had been dwelt upon that evening, and on the previous occasion, would be reflected upon, more or less, by all of them. Their excellent friend, Mr. GRIFFIN, had well remarked on the previous evening, that he ought not to be vexed with his neighbours who were still in bed, as he had only just got his shutters down. That was the charitable feeling which he trusted all Vegetarians would be willing to exercise towards those who were yet following the ordinary habits of society. Theirs was a principle which would materially improve the daily habits of mankind, and he therefore felt amply compensated for any inconveniences which he might have been at, in coming there, or in connection with those two banquets, if he could think he had assisted those present, in "taking down the shutters, and letting in the light," upon that important subject. (Applause.) With regard to Mrs. SIMPSON, he felt assured they were not "twain" but "one flesh" in thanking them for the kindness they had experienced during their stay in Padstow. (Applause.) In conclusion, he trusted they would all bear in mind, that although there was much, which probably, they could scarcely understand then, they would see it in the practice of Vegetarianism itself, and thus they might all be made happy in the future. (Loud Applause.)

The meeting separated at  $\frac{1}{2}$  past 11 o'clock, highly gratified by the evening's entertainment. Nothing was more remarkable than the fixed and earnest attention of the audience, which seemed to be unabated, even to the last, notwithstanding the lateness of the hour.

## MEMOIR OF JOHN WRIGHT, THE BOLTON PHILOSOPHER.

### INTRODUCTION.

THE study of an individual life, is well calculated to assist us to a knowledge of ourselves, if combined with the observance of our own feelings, hopes, aspirations, and principles of action. We can see, in the vicissitudes of a life that is past, the development of certain principles; the outbursts of feeling or of passion; the constant desire to overcome what is wrong by what is right; the continual struggling of right and wrong in the human mind, and the result of steady perseverance and faithfulness to the end: and when we come to apply all these phenomena to our own lives, to our own experience, our conflicts, our victories, we can learn, if the life be that of a sincere philosopher,—a truth-seeker—the way in which our course may be best marked out, so as to arrive at similar, or still more gratifying results. For this reason, and for the sake of preserving what is valuable in the present, for the service of the future, we present a brief outline of the life, principles, and habits of JOHN WRIGHT.

The pictures of our great masters, are commonly displayed on very dark background, in order that the prominent features of the sketch, may form a light and beautiful contrast. The realities of the Great Master—the living embodiments of human and divine existence—human beings—seem to partake of this characteristic, in a most eminent degree. Darkness of mental perception, constitutes the back-ground of every human life; and as it has become our pleasing duty to draw a picture of the life of one for whom we entertain great respect, we cannot faithfully fulfil that duty, except by first placing on the tablet of the little history we are now commencing, a relation of that period in the life of our friend, from which the more recent events and principles of his life, stand out in such bold relief, illuminated, as they are, by tints of spiritual light, and rendered permanently effective for the good of mankind, by the fire of Christian zeal, of high, virtuous, and benevolent purpose.

### BIRTH AND EARLY LIFE.

JOHN WRIGHT (for by this plainest appellation he is best known to thousands of his townsmen) was born at North Meols, a small village on the sea-shore, near Southport, Lancashire, on the 26th of February, 1776. His father was a sea captain, and

being of a wandering disposition, and ignorant, or callous to the responsibilities of a parent, left JOHN, when very young, in the care of his mother, without the determined influence of a father to check the growth of hereditary into actual sin. Nor does it seem probable that, had his father remained at home, JOHN would have derived any moral advantage from his influence. His mother, however, was fondly attached to her son, and was an industrious, intelligent woman. Although JOHN does not seem to have very highly appreciated the virtues that shone in the character of his mother, at the time, or, at any rate, to have so far appreciated them as to preserve himself from youthful folly; still, it seems very evident, that the influence of his mother was felt in after years, when his mind had become more matured, and opened to the refining influence of religious convictions; thus showing that whatever disappointments mothers may have to endure, in the early conduct of their children, they need never despair of the ultimate effects of their own pious example.

JOHN WRIGHT evinced early signs of an actively powerful mind. He was evidently possessed of a large proportion of Saxon blood, and of no small amount of that which commonly accompanies it, Saxon self-confidence. Such confidence, when unchecked by the discipline of sound morality, becomes wofully mischievous in adherence to mistaken practices; whilst, when converted into confidence in God, or brought into subjection to the laws of Christian life, becomes almost unlimited in its usefulness for the benefit of mankind. In order, however, that we may not be guilty of misrepresenting the early life of our friend, we prefer giving an impression of this period, in his own words, written in a letter to one who had been his companion in youth:—"Part of my life having been spent in your company, you must be well aware that the life I then led was not answering to the end for which God created us, as we followed the dictates of every sensual appetite, formed in us by degrees. This course of life, you well know, never brought any blessing either to body or mind, but the very opposite."

This state of things is easily accounted for, when it is remembered what was the character of the society into which a poor fatherless boy, of sanguine temperament, would almost necessarily fall in the 18th century.

At the usual age, JOHN WRIGHT managed, through the industry and perseverance of his poor mother, to be apprenticed to the firm of a dyeing and calico printing establishment, at Manchester. Perhaps this was almost the first time any influence had been sufficiently strong to straiten his ambition, and conduct it to a useful purpose. He was evidently determined to excel in his business, for he frequently told his children, subsequently, by way of urging them on:—"I never had any thing told me, the whole time I was an apprentice: I always had my eye upon things;" and in proof of his ability and observation, it may be mentioned, that the foreman of the establishment used frequently to ask the aspiring apprentice, how to do certain colours, and would frequently say to him:—"Jack, thou art a better man than thy master:" meaning that he understood his work better than the overlooker.

At the age of 20, several months before the expiration of the apprenticeship, our aspiring youth married a widow, MARTHA MILES, upwards of 36 years of age, and with 5 children, the result of her first marriage. Notwithstanding the difference of 16 years in their ages, and the poverty which such a large family necessarily caused in their circumstances, JOHN appears, by his subsequent statements, to have been considerably improved in his course of life by this union, in which he enjoyed no small degree of domestic comfort. His wife was clean and orderly; and apparently well calculated to check and subdue the strong impulses of passion, which burned with such ardour in her youthful, but precocious husband.

#### MORAL & RELIGIOUS IMPRESSIONS.

Perhaps no stronger proof of the effect which his marriage had in settling his feelings and thoughts, can be given, than the fact, that at the age of 24, in the year 1800, he became seriously impressed with the importance of a moral and religious life. A church was then being built, in King Street, Salford, for the use of a congregation denominated "Bible Christians." The Rev. W. COWHERD, who had been curate to the Rev. JOHN CLOWES, the celebrated incumbent of St. John's, Manchester, and from whom he had imbibed the doctrines of the "New Church," had become the minister of the church then erected, and JOHN WRIGHT became as ardent an admirer of the religious principles taught there, as he had previously been reckless of religious observances.

The glowing fervour and eloquence of Mr. COWHERD, in his descriptions of the state after death, the delights and joys of the heavenly state to those who, by seeking the Lord in sincerity, and obeying his precepts up

to the strength with which they were gifted, made a deep and abiding impression on the ardent mind of JOHN WRIGHT. A new world of light and joy was opened to his astonished gaze. This was the period at which his life changed from following selfish and grovelling pursuits, to a desire, at any rate, for mental and moral elevation. The ardour of his youth to become a man, physically, was now growing into the zeal of a natural mind to become a man spiritually! This was a conflicting time for our moral hero. The sparks of spiritual light which seemed to fall in rich profusion from the lips and eyes of the preacher, fell on his aspiring mind with an effect little short of that of inspiration itself. He, who in his youth could always win the race, the game, or even the fight; and who in his business as an apprentice, would not be excelled even by his own master, now, at the age of 24, sat appalled before the power of spiritual truth!

Was he to be backward in this new field of moral discipline? Was he to see one man enjoying a high degree of intellectual and moral power, and he to continue grovelling in the darkness and sin of sensual existence? No! The affectionate precepts of his mother crowded into his mind! Conscience was awakened! At times, when listening to the inspired teachings, he seemed to be raised up to a degree of heavenly felicity. He grasped the flowers and fruits—the ideas and affections of the paradise which was opened to his view; but his mind had again to return to its lower element. The ideas were too bright, the affections too pure, to find a long abiding place in a soul which had been so immersed in sensuality. He sank. He rose again with new determination to adhere to virtuous purpose. He again found himself sinning against the light he possessed. But with all this, hope, confidence (which before had been but self-confidence, but which now began gradually to become confidence in Omnipotence), buoyed him up for the conflict. Years went on. He read. He listened. He learned. He determined to obey. Did he learn that men realized heaven, when they loved God and one another? He, too, would love God and his neighbour—his wife—his children—mankind! From this time he may be regarded as "JOHN WRIGHT, the philosopher," — "a seeker after truth." With all his ardour, however, he did not find it easy to excel in morality, all at once. To arrive at wisdom, in thought and deed, required a long life of constant determination, for he had much to accomplish before he could bring his "whole body into subjection to the law of Christ."

From the expiration of his apprenticeship, he became manager of the dyeing department

of his master's establishment. At the age of 29, he lost his wife, who died of fever. Two sons and one daughter were the result of this marriage. His grief at the loss of his wife, was very great, but he was much consoled by his views of a future state, and his religious confidence in the providence of God, which had now been growing more and more firm for five years.

Having spent 5 years as a widower, during which time he committed himself to a great deal of sober reflection, his affections became again engaged, having discovered in ELIZABETH, or more familiarly, BETTY MATHER, then 16 years of age, all those charms and qualifications which induced him to believe her fitted to become a participator in his joys and sorrows for the remaining period of his life. On Christmas day, 1808, he was married to her, who proved an affectionate wife for the last 42 years of his life, and a comfort and consolation to him in his old age; and to whom we are chiefly indebted for the leading features of this sketch.

#### A VEGETARIAN.

About the first Sunday in February, 1809, an event occurred, which had a lasting effect upon the conduct of our friend. His dietary habits had hitherto been of the mixed kind—eating flesh moderately, once a-day, and drinking occasionally a glass of ale. On the day alluded to, his wife had prepared for his dinner, bacon and potatoes; but, on his return from the morning service, on seeing the bacon on the table, he exclaimed, in his determined tone of voice, which always indicated complete decision, "I shall not touch it!" His young wife started with astonishment, and said: "Whatever is to do now?" "If thou had heard Mr. COWHERD this forenoon," said he, "thou woul'dnt touch it either." "Well," said his yielding wife, "if thou won't touch it, I'll not!"

JOHN WRIGHT had had 9 years of severe conflict, in endeavouring to overcome those "lusts of the flesh which war against the soul;" and on this eventful occasion, the minister of the King Street Church, proclaimed in the eloquent language of a man, moved by the spirit of truth, and actuated by power from above, what he believed to be the appointed food of man. He showed, by reference to Genesis i. 29 v., that the Creator appointed that man should subsist on "the herb bearing seed, and the fruit tree yielding fruit." That the partaking of flesh was one result of the fall of man; and was, consequently, incompatible with that state of resurrection from sensual to spiritual existence which they were all so earnestly desiring to attain. That flesh tended to inflame the passions, and to sensualize the man; and,

consequently, to impede the reception in the soul, of heavenly love and wisdom. This truth darted with power through the mind of our justly aspiring friend, as it did through many other minds. JOHN WRIGHT had long set his mind on the attainment of spiritual excellence; and as soon as he learned that his daily habit of partaking of flesh tended to animalize his mind, and to keep it down, absorbed in earthly things, he determined to abandon it. He had still, however, much to contend with in his own inclination for things sensual; and it was not till the first Monday in July, of the same year, that he entirely renounced the practice of eating flesh, and drinking intoxicating liquors.

His domestic comforts were now greater than he had ever before experienced; and his happiness was greatly enhanced by the willing adherence of his excellent wife, to the same principles which had become so dear to her husband. His health was good, as was that of his wife. The serious and deeply religious nature of his feelings, three years after becoming a Vegetarian, are best described in his own words, in a letter to his wife:—

"I am in good health at this time, and am wishing you to be the same. I likewise hope that your conversation and conduct, correspond to a good heart; for the Lord saith, 'Out of the heart are the issues of life.' If our hearts, therefore, be right with God, our conversation and conduct, will necessarily correspond to his laws and precepts."

#### A MAN OF BUSINESS.

About 4 years after his second marriage, he left his situation, and joined in partnership with his brother, RICHARD WRIGHT, and they commenced business as Dyers, in Manchester. This business succeeded pretty well, and raised JOHN WRIGHT considerably with regard to his social position; but, on removing their business, it gradually declined, and in two years afterwards, they became unfortunate. They again commenced business in Manchester, but at the end of three years, the depression of trade was so great, that JOHN WRIGHT and his brother surrendered themselves, and were lodged in the Castle at Lancaster.

We are in possession of facts which show the patience and fortitude with which he endured this confinement, and the cheerfulness of his disposition, even when deprived of that which is always so dear to men of sanguine temperament, liberty. His religion was severely tested by this ordeal; and the strongest proof of the confidence reposed in him by his creditors, is afforded by the fact, that they offered, if he would commence business *alone*, to supply him with the necessary capital. However, JOHN WRIGHT

had learned by this severe experience not to grasp at large doings in this world, and after his release from the Castle, which took place about seven weeks after he entered it, he determined upon commencing business, as a small dyer, at Longsight, near Manchester. He, however, again became reduced in his worldly circumstances, and, on the 27th of January, 1827, he removed to Bolton. His wife and he both wept on their arrival at Bolton, being reduced to the necessity of borrowing money to pay the carriage of their little furniture from Longsight. But, in these trying circumstances, Providence smiled upon them, and a friend, named ISAIAH BARLOW, called and lent them £1, to be repaid him when convenient to them.

#### A PREACHER.

But the character of JOHN WRIGHT was not to be developed by the ordinary business of the world. He always had a world within, which afforded him consolation in all his trials in the world without. From his first connection with his church, he had been an active and zealous member, and in 1818, he received an appointment to the ministry of the "Society of Bible Christians," meeting at the house of Mr. BRADSHAW, Bolton.

His success as a preacher is best shown by the fact, that in two years from the commencement, he was obliged, on account of the increase of his hearers, to take Providence Chapel, Howell Croft, which, holding about 300 people, was well and regularly filled. Though destitute of even the ordinary refinement of ministers, there was an earnestness and a depth about his discourses, which won for him an attentive and reflective congregation. On one occasion, one of his hearers sent for him to attend his dying bed, and acknowledged, that previous to his hearing him preach, he had been a confirmed deist; and that it was by his clear and spiritual exposition of the Word, that he became converted to a belief in its Divine authenticity, and to receive the spirit of its teachings. He regarded JOHN WRIGHT as having been the means of saving him from the misery of dying an infidel, and of bringing him to all those sublime views of heaven, which had then become the consolation of his dying hours. The wife of this hearer had been so delighted at the change in her husband's life, views, and conduct, that she said she had regarded JOHN WRIGHT, in her private thoughts and prayers, as the "saving angel" of herself and husband. Thus, whilst JOHN WRIGHT was perplexed with the concerns of business—of abject poverty—in fact, he was working for his Master above; and this gratifying event, must have completely overbalanced all his

sufferings, from the poverty of his condition. The pleasing connexions which he formed in his little church at Bolton, were probably the occasion of his taking up his residence there, at the time we have mentioned. He preached very successfully about 3 years in Bolton, and then commenced at Brinksway, where he had an excellent congregation, and continued to preach for some time afterwards, though without regarding his services as a minister as more than a temporary call to usefulness in that direction.

#### A TEMPERANCE ADVOCATE.

The movement, however, in which JOHN WRIGHT became so useful to his fellow-citizens, was that of Temperance. In 1833, being the oldest, and most active teetotaler in Bolton, he raised the first sod, and drove the first stake, in preparation for the Bolton Temperance Hall, which, we believe, is by far the largest building dedicated to the "fair goddess of Temperance," in the country. JOHN WRIGHT watched the erection of this building, day by day, as carefully as if it had been his own property, and several times very narrowly escaped serious accidents. He invariably, for 17 years, made the first speech, in proposing the chairman of the Annual Festival of the Temperance Society in that hall; and lectured both there, and in the different villages round Bolton, for many miles. The intimation that "JOHN WRIGHT was coming!" was, invariably, the guarantee for a good meeting. His addresses were admirably adapted to his audiences; familiar, homely, sometimes rising to a degree of sublimity of thought, and frequently sinking into the ridiculous of anecdote and illustration; but whether grave or laughable, refined or most homely, there was invariably a point in what he said, which, whilst it excited the feelings, generally affected the judgment, reached the conscience, and produced conviction; and hundreds who were fast hurrying into a drunkard's grave, are now enjoying the blessings of sobriety—of real life—through the powerful advocacy of JOHN WRIGHT. One of his most popular lectures was entitled "The Ten Degrees of Drunkenness," which he performed rather than spoke, amidst much laughter and enthusiasm. Though in humble circumstances, the influence of JOHN WRIGHT was acknowledged by all. The magistrates at the Court House at Bolton, when a case of disorder from drunkenness was before them, frequently conferred with him; and if he gave the magistrates to understand that he could place confidence in the man's promise of better behaviour, they would frequently dismiss a case, on condition that the defendant would go to JOHN WRIGHT, and sign the temperance pledge; whilst, if JOHN shook his

head, it was sufficient for the magistrates to impose a penalty. This is a pleasing instance of the confidence which the practice of right principles will inspire, even when unaccompanied by any of the ordinary external appendages of what are usually considered "men of influence in society." Another proof that his usefulness was not confined to his own class, is afforded by the following extract from a letter addressed to the Secretary of the Bolton Temperance Association, from JOHN TAYLOR, Esq., the Borough Coroner of Bolton. Speaking of JOHN WRIGHT, Mr. TAYLOR observes:—

"He was my father in the walk of sobriety, and as a father has kept himself unspotted to the death, so I earnestly hope his child may not disgrace so consistent and praiseworthy an example. But I have a higher hope of our dear brother than that witnessed by his temperate, self-denying course on earth, I allude to his Christian demeanour, and knowledge of his Lord and Saviour, and patient bearing under the difficulties and crosses of this time-state; this affords me a more exalted pleasure, and joyful anticipation that he is removed to joys more complete, and now partakes of a heavenly mansion, in the regions of eternal bliss above. He loved the limpid stream of water, fresh from the spring of earth, and unmixed with the poisonous alloy of man's preparation: mixed to delude, debase, and destroy the way of his Maker." His speeches at the meetings of the Church, at King Street, Manchester, were always remarkable for their originality and force, and as JOHN WRIGHT was generally expected to speak first, it was not uncommon for the speakers that succeeded him, to take, as texts for their remarks, the trite sayings which he almost invariably introduced.

His gestures in speaking were those of a man, full of energy and determination of purpose. His left hand would have a firm grasp of the back of a chair, rail, or any thing of the kind which happened to be near. His right hand, would be firmly fixed to his side when commencing, and rise and fall according to the emotion by which he was actuated, whilst his dark hazel eyes would seem to be illuminated with a moral and intellectual ardour, which nothing but genuine sincerity of heart, and depth of perception can produce. In this commanding posture, he would sometimes stand for several seconds, perhaps a minute, gazing round, before he commenced his speech, after repeating the words:—"My Christian friends." He would then commence with a slow and measured utterance, about one word in two seconds, and would then gradually quicken his pace up to about 100 words a minute,

and it was only when in the height of his enthusiasm, that he exceeded this measure. His voice was exceedingly powerful, and from his habit of addressing large audiences in the Temperance meetings, was generally too loud for a small room.

#### A VEGETARIAN ADVOCATE.

He will be well remembered by all Vegetarians who were present at the Festival in the Town Hall, Manchester, in July 1849. His speech on that occasion (although in his 74th year), was the most playful, animated, and forcible in its character, of any delivered on that occasion.\* His droll illustrations were such as to convulse the whole of that large audience with laughter and applause, whilst the evidence, in his stentorian voice and healthy appearance, of having the "goods described upon him," was such as to carry conviction to every mind. Although the Vegetarian habits of JOHN WRIGHT were well known, he judiciously abstained from making them prominent in his temperance addresses. He well knew that it would not do to make a full declaration of truth at once to those whose habits were sunk in mental darkness, as the effect would have been to blind instead of to enlighten, just as on a sudden transition from darkness to the glare of sunshine, the eyes are unable to bear the light. In October, 1849, however, a lecture being delivered on the Vegetarian principle, by Mr. H. S. CLUBB, at the Temperance Hall, Bolton, JOHN WRIGHT presided, and threw the whole weight of his influence, and 40 years experience, into the Vegetarian cause. His replies to one or two questions, which were put, were considered most conclusive and satisfactory.

JOHN WRIGHT was famous for the ready replies which he gave to those who stated objections to the principles he professed. When in company where fish or other objectionable articles were served, on being asked for his peculiarities in refusing to take them, he would be ready with some such tale as the following:—"When I was a boy, living by the sea side, whenever a dead body was washed on shore from a wreck, it was no uncommon thing to find the eyes, mouth, and several other parts of the body full of shrimps or other small fish, feasting upon the human subject! And it is not an uncommon thing to find, in the alimentary canal of large fish, which are brought into our markets, pieces of human flesh." Such replies invariably turned the laugh on his opponents, who, although fond of the articles before them, would sometimes be induced not to touch them again in his presence.

\* *Vegetarian Messenger*, p. 11.

## A FRIEND AND ADVISER.

JOHN WRIGHT acted, in conjunction with MR. CUNLIFFE, as trustee to the Temperance Hall, from the time of its erection, and was a constant attender to his duty as member of the Temperance Committee, and, during this time, he was the moving spirit! The whole committee, although of firm unbending minds (well adapted for the arduous nature of their undertaking, in a town where drinking had been so long rampant), invariably referred to JOHN WRIGHT, whenever any case of difficulty occurred, and his counsel and advice were regarded as conclusive. In fact, it was not an unfrequent practice for men of all classes of society, to resort to JOHN WRIGHT for advice, and in him they always found a judicious, a warm, an earnest, and a sincere friend. His affection for his family is strongly manifested in his letters, as it was in his life; and the juvenile members of the Temperance Society, were always most anxious to "go and hear JOHN WRIGHT."

JOHN WRIGHT was not only held in high esteem by his Temperance and Vegetarian friends, but even those whom most would have regarded as his enemies, or who would have regarded him as their enemy, showed him the greatest respect and kindness. A publican, on one occasion, met him in the country, on his way to a temperance meeting, and as it was evident a storm was coming on at the time, said; "Here JOHN, although your efforts do injure my trade, I still must take care of you—here's my cloak." On another occasion, a publican gave him £1 towards the temperance cause, and many offered him intoxicating liquors, free of charge, for him to distil publicly, and show their poisonous effects. Thus, in his case, was practically exemplified the precepts: "Overcome evil with good;" "Love your enemies."

The buoyancy of his spirits, and the agility of his frame, were most remarkable. He was about 5 ft. 5 in. high, and well proportioned. His muscles were well developed, and, at the age of 74, he still maintained a most remarkable degree of energy, physical and mental, and would frequently perform feats of gymnastic exercise, to show the extraordinary pliancy of his limbs.

## AN INVALID.

In the winter of 1849, when on a visit to Manchester, he slept at a Temperance Hotel, and the bed, not being well aired, occasioned a severe cold. Influenza and spasms succeeded. JOHN WRIGHT was ill! This was the only illness he had during the 40 years abstinence from flesh and alcohol.

Being in Manchester at the time, we paid him a visit, and found him recovering from a

very severe affliction. He was exceedingly cheerful. He sent word, as a message to all his Christian friends, that all the patience, faith, and confidence which he had been acquiring during his connection with the church, had been more severely tested than ever; but that he had found that the principles which had carried him through so long in health, did not forsake him in affliction, but that affliction only tended to confirm him in the truth of those principles, which he had imbibed during his connection with the religious and moral discipline of the church. He recovered, to a considerable extent, his usual health, but he never completely overcame this affliction. He so far rallied again, however, as to deliver his celebrated Lecture on the "Ten Degrees of Drunkenness," in March, 1850; and it was the sanguine hope of his friends, that he had yet many years of usefulness to enjoy.

With this hope, JAMES SIMPSON, Esq., President of the Vegetarian Society, invited him to take part in a Temperance Festival about to be held at Foxhill Bank, near Acerington, on Good Friday, 1850, and with a view to arranging with him to attend the Vegetarian Banquet at Padstow. In reply, however, he received the following letter:

"Bolton, March 18th, 1850.  
"My highly esteemed friend:—The kindnesses and the sympathies which have been heaped upon me during the last three months, by my Temperance, Vegetarian, and Christian friends, of all grades, down from broad cloth to narrow, and from magistrates down to the bottom of the police force, have been such, that had I not been well ballasted by something heavier, I might have foundered on the rocks of vanity and self-esteem; and have suffered great loss. At the same time, I esteem it a great privilege for a man to know, that he has the hearty good wishes of those among whom he has laboured for about twenty years. I have endeavoured to reconsider the friendly and benevolent invitation which you so disinterestedly gave to me; and, although I go out whenever I like, and though I dare not sin by murmuring, yet my health is still so unsteady, and the weather, though fine, yet rather severe, I am bound to decide in favour of not being far from my wife, until my prospects have a more cheering aspect. I should have had a rich feast by being with you at your festival, and by chatting with you about the bloodless feast about to come off elsewhere, but I begin to think that my merry days are nearly spent, and that my happy ones will soon succeed them; yet never mind boys, 'go ahead!'

Affectionately,  
JAMES SIMPSON, Esq. JOHN WRIGHT."

## DECEASE.

As he prophesied, so we trust it has proved: his happy days have succeeded. On Wednesday, April 3, 1850, he had been severely attacked with spasms for three days. JOSEPH BROTHERTON, Esq. M.P., who had been his friend in prosperity and in adversity, both temporally and spiritually, visited him now in his affliction; and, in reply to our inquiries, as to the state of our friend's mind on this occasion, wrote as follows:

"I visited him on the morning of the day on which he died. He was cheerful, composed, and his mind was as clear as at any period of his life. He looked forward to his approaching change with hope and joy. He had no misgivings as to his future happiness, inasmuch as he delighted in truth, and in the promotion of what is useful and good. I believe he considered his departure from this world, as passing from one room to another, where he might enter into a more extended field of usefulness. He expressed his confidence in the principles he had entertained and advocated. He did not rest in speculative opinions, but endeavoured to bring vital religion into the concerns of actual life, and thereby promote the happiness of the human family. I believe that he endeavoured to live as a Christian; and he died like one. His efforts to do good will be long held in grateful remembrance by thousands of his countrymen."

Several other friends connected with his church visited him on this occasion, and although symptoms of an unfavourable character presented themselves, no one believed that his end was so near. At 10 o'clock, however, the same evening, he died, having been sensible, up to the last period of his earthly existence. The melancholy intelligence of his decease, spread throughout the large circle of his acquaintance, and the event was universally felt as occasioning a severe loss to the several causes of active usefulness and philanthropy in which he had been engaged here on earth; but the thought of his departure was brightened, on reflection, by the conviction that he had been called hence for the realization of the happiness and progress of that future state in which his faith had been so unshaken. The intelligence reached Padstow on the occasion of the Second Vegetarian Banquet, and so far from damping the ardour of the friends there, by whom his memory was held in the highest esteem, it seemed to inspire them with renewed vigour and energy; and the impression seemed to be received by several, that that spirit, which during its earthly abode had taken such a deep interest in the great move-

ments for the advancement of the human race, now that it had put off

"This load of dull mortality,"

had but become the more fitted to exert its powerful influence on the minds of those who were left behind, to press forward to that state of high Christian morality, which, for half a century, had formed the object of his holy ambition.

## THE FUNERAL.

We give the details of his funeral, in the words of an eye witness, a member of the Temperance Committee with which he had so long and so zealously acted.

"The Temperance Committee issued a placard, inviting such teetotalers as were desirous of paying the last tribute of respect to their departed friend, to assemble at the Temperance Hall on Sunday afternoon, at half-past four o'clock; when, accordingly, several hundreds met, and after singing a hymn, they walked in procession, three-a-breast, headed by the adult and juvenile committeees, to the house of the deceased, and from thence followed his remains to their last resting-place. It was calculated, that there were 400 persons in procession, and not fewer than 10,000 individuals attended the funeral. From the house in Deansgate, to the parish church, was one dense mass of human beings, whose decorous demeanour, and sorrowful aspect, told the true feelings of the multitude. Such a funeral I never saw; and it is pleasant to reflect, that all this homage was paid, not to the social position, but to the real worth of the man. After the body had been consigned to the tomb, the procession returned to the house; and when the mourners had come up through the open ranks, and retired, they assembled at the Town Hall, where several very affecting addresses were delivered on the sad event. There was scarcely a dry eye present. It was felt that we could have no second JOHN WRIGHT, and, that, therefore, the loss was irreparable."

A "funeral sermon" was preached by JOHN TAYLOR, Esq., on Sunday, April 21, in the Temperance Hall, Bolton; when 1,300 people listened, with deep interest, to a relation of some of the principles of their late esteemed townsman, read from his own notes.

## WRITINGS.

Like the men of whom PLUTARCH wrote, JOHN WRIGHT generally expressed his ideas in a few sentences, especially when he committed them to paper. He was not a writer; his forte was private and public speaking. Perhaps if he had enjoyed the advantages of early instruction, he would have left behind him many descriptions of those ideal scenes of moral, intellectual, and physical perfection,

which must have frequently passed before his imaginative, aspiring, and devoted mind. We have great pleasure, however, in presenting selections from his note books :—

#### THE APPOINTED FOOD OF MAN.

“I place the appointed food and drink of man, in the same list that I place all the other appointments of God for the regulation of man’s conduct, the obedience to the whole of which, places man in a sure situation for happiness in this world, and is a safe guarantee for his happiness in the other. In a similar way, do I view the whole of God’s permissive laws, which, when preferred by man to those of his appointments, afford nothing but disappointment, slavery, and bondage. And to those who choose to revel in the midst of God’s prohibitions, will be given their own reward, which, in the end, is death to all enjoyment. And thus, the moral and dietetic laws of God enforce the same obligation on man, as they did when originally given; and can only be repealed in the same way as the malt tax would be repealed by men becoming teetotalers. I, therefore, could as easily believe, that God has abrogated the prohibitory laws of the decalogue, as that he has given full license for the eating and drinking of all that may be placed before us.”

#### PHYSICAL AND MENTAL MAN.

“There are many men who acknowledge a vegetable diet to be favourable to health, physically, who seem not to be so very willing to carry it any further; but I would ask such, whether the tendency of physical health is to operate injuriously in the development and healthy action of the intellectual, social, or religious man: on the contrary, it is clear, that whatever debases the mind, becomes injurious to the body, by urging it into all manner of excess and uncleanness.”

#### EDEN.

“The Garden of Eden is considered by all sober-minded men, to have been the ‘Garden of God;’ and whilst man lived in obedience to God, he had ‘joy and gladness, thanksgiving, and the voice of melody.’ In Eden, was centred God’s attributes, in the person called ADAM. God’s will was there revealed; the laws of health, of intelligence, and of happiness made known unto him, and fully enjoyed by him: the means and the end, daily met together in his experience, holding sweet communion with the source and Giver of all that man requires; and thus, God’s appointment, whether of food, or of drink, or of whatever else concerned his well-being, were truly appropriated to the keeping alive of a pure heart, and a good conscience, and of faith unfeigned. But the *first deviation in*

*practice*, brought him under a very different influence, and, instead of seeking one of his accustomed interviews with his Maker, he sought an opportunity of hiding himself, whereby he subjected himself to the penalty of being expelled from the garden.”

#### DISCUSSING VEGETARIAN PRINCIPLES.

“If, in the discussion of Vegetarian principles, we are to be deprived of the aid of chemistry, theology, statistics, physiology, and humanity, there will remain but very little besides depraved appetite to which we can appeal. And we all of us know what would be the decision of such an umpire. Those who deny to Vegetarians the right of an appeal to the *Bible*, in defence of their principles, claim it as a right to themselves, in defence of flesh-eating. If, therefore, it be a profanation to quote Scripture in favour of humanity, much more I conceive will it be so when quoted in favour of murder !”

#### RESULTS OF THE VEGETARIAN MOVEMENT.

“When we consider the advances which have been, and are still being made among the thinking, the sober, and humane classes of society, by the advocacy of a Vegetarian diet, we cannot reasonably doubt of its ultimate results being, ‘on earth peace, and good-will to men.’ Vegetarianism, teetotalism, peace, the settling of national disputes by arbitration, the abolition of capital punishment, and of slavery, being kindred questions, are of the same class of principles.”

#### THE FORCE OF EXAMPLE.

“The life of man consists generally in following the example of one another. This will be found to be nearly without exception, there being very few originals. It is important, then, that all men, as far as possible, endeavour to comprehend what description of character they, as individuals, are taking the example of. We find, by the Apostle, that the greatest example is that of the world; therefore, we are called upon not to ‘follow the multitude to do evil;’ and, again, we are called upon to ‘come out from amongst them, and be separate.’”

#### THE INNER AND THE OUTER MAN.

“My pleasure excursions this year (1849), have been of an unusual character, which appear to me very ominous, that henceforth they will be ‘few and far between.’ But this gives me no pain, inasmuch as we have the promise, that as the outer man decays, the inner man may, from day to day, be renewed, until it becomes more like unto the image of Him, in whose likeness we were created, which image and likeness JESUS CHRIST came to restore. We may well

afford, therefore, to give up a few of the minor pleasures of this world, and press more earnestly after the pleasure which will be unmixed—without alloy—without disappointment!"

#### THE LOVE OF GOD.

"The human mind, or man, is like unto the natural body, or the tabernacle, in which the man dwells while in this world, and has to be matured for the abodes of another world. 'In my father's house,' says JESUS CHRIST, 'are many mansions'—'I go to prepare a place for you, that where I am, there ye may be also.' But, as neither the one nor the other can prosper, or be in health, but in proportion as they are fed and exercised according to God's appointments, it behoves us frequently to inquire whether we have the clear evidence of our own experience in thought, in understanding, and in will; (by the desires we entertain for ourselves, and the affections which we exercise towards others), whether our pursuits in life, and the subjects on which our minds and affections are most frequently exercised; bear evidence that we are possessed of the mainspring of all health and of all happiness—the love of God above all things dwelling in us, as it dwelt in Him who, in all things, set us an example that we should follow his steps. 'My meat and my drink,' says He, 'is to do the will of Him that sent me.' If, in our proportionate degree, we have the same witness of the spirit and life, then, indeed, and in truth, might we be designated 'Bible Christians.' Let us then labour in the right way to become such!"

#### CERTAINTY OF GOD'S PROVIDENCE.

"I have very little concern about myself, either as it regards this world or the other. I have learned, by past experience, that God will allow me to make choice of such means as never yet failed of securing all that is needful to make man happy, whether in this state of existence, or in whatever other world I may find myself placed. There are no hap-hazards in God's arrangements."

#### REFORMATION OF CHARACTER.

"The sooner man becomes freed from all that is corrupt in thought, in affection, and in life, the sooner will he arrive at home, and become everlastingly united with kindred souls, and 'just men made perfect,' and will thus be put into the full possession of all that God has taught as truth, and of all that he has ever placed before him as being for his everlasting welfare."

#### MORNING REFLECTIONS AND SENSATIONS.

"January 28th, 1850.

"I awoke this morning about four o'clock,

and I never felt in a higher state of mental and moral happiness—never felt my mind more serene, and my spirit more tranquil and grateful to the Giver of all good for his mercies and his tender kindnesses towards me, and all who will apply for his assistance. I could not avoid repeating that hymn which commences:—

'Lord of my life, my thanks to Thee,  
Shall like my debts continual be,  
In constant streams Thy bounty flows,  
Nor end nor intermission knows.  
From Thee my comforts all arise,  
My numerous wants Thy hand supplies,  
Nor can I need or wish for more,  
Than Thou cans't furnish from Thy store.'"

#### PREPARATION FOR HEAVEN.

"As God is the essence of order divine, therefore heaven must consequently partake of the same nature from the Great Original; thus we may see, that in proportion as we come out of disorder and get into order; or rather, that we have the spirit of disorder removed from, or out of us, and get the spirit of order implanted within us, we are preparing for heaven; for in this state, saith the Lord, the 'kingdom of Heaven is within us.' Think, therefore, much of the goodness of God in providing means for our passage!"

#### CHRISTIAN EXPERIENCE.

"This is my birthday, 74 years of age: 49 years and 5 months, connected with, and a member of the Society of 'Bible Christians,' assembling for religious worship in Christ Church, King Street, Salford. I have been a Vegetarian 40 years and 8 months; a Teetotaler the same length of time. I feel perfectly satisfied with the choice I have made, being fully persuaded in my own mind, that, there is nothing equal to the Bible, in its doctrines, precepts, and appointments, for promoting the physical, moral, and religious well-being of mankind, and that, such of the human family as are faithful in embracing and in living by them, cannot fail of becoming members of the Church above, and of being happy after death.

JOHN WRIGHT,  
February 26, 1850. *Dyer, Deansgate, Bolton.*

#### CONCLUSION.

The whole philosophy of JOHN WRIGHT, may be stated in a few words, for his principles embody the fundamental principles of all philosophy:—The bringing down into the realities of life, those great principles of Christian charity and faith, which render men capable of exercising the greatest influence for good and useful purposes in the world. With this view, did he adopt the Vegetarian principle. He discovered, in the practice of that principle, a connection be-

tween it and the practice of those principles, which, he had been led to believe, formed the true foundation of the Christian character and life. He had been taught that a religious life consisted, in bringing the human will into harmony with the will or law of God. He perceived that the more completely this work was effected, the more would he be enabled to fulfil the important designs for which man was created. To attain to this state of usefulness, and practical devotion, to him was a gradual work. Knowing the depth of worldliness and sensuality in which he had been, the height to which he now aspired, must have appeared formidable! And, at times (during those occasional depressions to which the most sanguine minds are subject), almost unattainable! At these times, however, he resorted to that which he regarded as unequalled "in its doctrines, precepts, and appointments, for promoting the physical, moral, and religious welfare of mankind"—he studied the Word of God. Here he found what he sincerely believed to be an appointment of God in relation to man's food. He found also precepts, in relation to moral duties, such as:—"If ye know these things, happy are ye if ye do them." His practical mind at once recognized the grand secret of all moral and religious advancement, expressed in this simple but sublime language. He learned that this practical co-operation in external life, with the deepest convictions of his soul, was like grafting himself, as it were, on to the "True Vine"; and, unless he put forth in living action, the first elements of truth which he thus received, he could as little expect to grow in Christian virtue, and put forth the fruits of a useful life, as a graft that refused to open a single bud, could be expected to present the cultivator with rich foliage and luxuriant fruit.

The life, then, of JOHN WRIGHT, may be regarded as an instance of the efficacy of that devotion which exhibits itself, not merely in the outward ceremonies of religious observances, but which affects the heart, the head, and the hands. The devotion which he sought, was such as should affect his conduct with, and for himself, as well as with his fellow-creatures in every grade of creation, from the quiet inhabitants of the deep, to the most intelligent and virtuous of the human family. And that principle, which more than forty years ago he adopted, solely from the conviction that it harmonised with the Word of God, he lived to see gradually developing itself to the thoughtful of different classes of society, not only as a high, moral, and religious principle, but as a system of physical philosophy, supported by all the natural sciences, the experience of his own life, and of all ages, and nations, whenever, and wherever, it has been adopted as a rule of life.

JOHN WRIGHT is now gone, it may be to combine in greatness and holiness of spirit, thought, and action, with those noble souls whose earthly careers adorn the histories of Judea, of Babylon, of Greece, and of Rome; and whose lives were perhaps still more characterized by adherence to the same principles, and actuated by the same generous impulses for human improvement, and by the desire for excellence in moral and religious character. May he, and they, and all the great and good who have followed their worthy example, ever continue to increase their influence on the human family; and may those who still remain, learn more and more to appreciate and to apply those sublime truths, the adoption of which led them to become great, good, and, consequently, happy!

### TENDENCIES OF POPULAR LITERATURE.

PERIODICAL Literature, when applied to its highest purpose—the removal of what is wrong in society, by the assertion of what is right—the declaration of truth on all subjects connected with the social and domestic welfare of the people—the shedding on every subject, a true intellectual light, warmed and animated by philanthropic zeal, is performing a great service, and doing a great work: it is taking its proper position, that of leading the public mind into right channels of reflection, opinion, and practice.

Perhaps there is no truer guarantee for the genuine character of a work, than its determined and uncompromising advocacy of great principles, which are not, at the time, gene-

rally received by the majority of readers. We believe it is a mistake, under any circumstances, to sacrifice principle at the shrine of popular favour, not only because it is wrong in principle, but because this policy, when discovered, becomes the greatest barrier to the attainment of the object sought. Happily for England, there are, among her most successful writers, men who will not stoop to this mistaken policy, but who will, in the earnestness of their souls to remove evil and error, by what is good and true, describe in their true colours, the practices connected with some of the most cherished "customs of old England."

We believe that the nervous fear, which

some writers have experienced, of expressing the higher convictions of their minds, lest they should be inducing public displeasure, and thus destroying their influence in the world, is very commonly increased, and kept alive by the exciting influence of stimulating food and drink, which is a principal cause of nervous irritation. Thus, the happy tendency in our literature, to speak with all the earnestness which sincerity of purpose can inspire; the higher and deeper convictions of what is true, will, and must be vastly increased; by adopting that system of diet, which the anatomy and physiology of the human frame, the chemistry of food, the sensations of the mind, and the highest conscientious convictions of our most enlightened men, as well as the appointments of God, all point to as the best, because the most natural food for man; as a physical, intellectual, and moral being.

With this greater freedom of thought and expression, comes a deeper and a wider sense of mercy—of respect for life in every form. We could quote several of the most extensively-circulated periodicals of the present day, to show, that this principle is gradually gaining their serious and zealous attention. And why should it not be so? The most popular, useful, and valuable book ever published—the Bible—contains the most fearless and uncompromising expressions of wisdom, which it is possible to commit to paper, and the most fearless author is JESUS CHRIST himself. It is true, he was crucified for his firm adherence to the truth; but this did not destroy the power of truth on the world. The influence of intellectual and moral light on mankind, does not depend upon the physical manifestation in particular personages, it is ever shining—ever bright—and though evil principles may appear to conquer for a time, in the external form, the Word of Truth ultimately surmounts every difficulty, and lives and bestows its blessings on mankind, when the prejudices which appeared at first to overcome it, shall have sunk into their graves of sensuality and carnal existence.

Truth, spoken in sincerity and freedom; mercy, expressed in earnestness of feeling, and, high views of the future destiny, and present responsibilities of human conduct, then, are among the most pleasing and promising tendencies of our popular literature; and it is now beginning to be discovered, that the more these tendencies are exhibited in a book or a periodical, the more permanently successful does the work become. The Bible may again be adduced as an instance of this; the classic literature of the philosophers of Greece and Rome, are next in their advocacy of these exalted principles, and they are next to Biblical literature in their permanently

popular character. The poets, too, next to the philosophers, for the same characteristic tendencies, have generally become permanently popular, in proportion as they have devoted themselves to these sublime principles; and the best productions of our own day confirm the universality of the principle we are endeavouring to explain, *that uncompromising adherence to our highest convictions, and the application of these to life, whether in writing or speaking, when accompanied by a spirit of charity and complete toleration, will always prove, in the end, to be the most successful, not only in promoting truth in the world, but in gaining acceptance with the human mind.* We do not believe that the interests of this world, are at variance with the interests of the next. Both worlds are provided for by the same Creator; and both can exist in harmony together, if man will permit himself to be brought into harmony with them. “Seek ye first the kingdom of heaven, and all these things shall be added unto you.”

Among the periodicals which we could quote in confirmation of the truth of what we have asserted, may be mentioned:—*The Westminster and Foreign Quarterly Review*,\* which has inserted an excellent philosophical article on “Human Progress,” in which it is shown that the natural progress of civilization is towards a fruit and farinaceous diet. *The British and Foreign Medico-Chirurgical Review*,† contains an analysis of the practices and principles of Vegetarians; and whilst it endeavours to show the inconsistencies of some of the former, with respect to what may be regarded as unsettled points in the minds of many, it offers some powerful arguments in favour of the Vegetarian principle. *CHAMBERS’ Information for the People*,‡ in which (although some remarks have occasionally appeared, which seem to favour the idea of a mixed diet), are facts stated, which completely prove that experience and science, are on the side of “mercy and not sacrifice.” *CHAMBERS’ Edinburgh Journal*, which contains an excellent “Pleá for Vegetable Diet.”|| *DICKENS’ Household Words*, which contains two excellent articles, exposing the cruelties practised in Smithfield, and on the way thither, as well as the unprofitable character of stock-feeding. One article, entitled, The “Heart of Mid London,”§ and the other “The Cattle Road to Ruin.”¶ *The Cottage Gardener*, in its “Village Walks,” relates an anecdote, showing the

\* For October, 1849. *Vegetarian Messenger*, p. 76.

† For July, 1850, p. 76 to 98.

‡ No. 45. *Vegetarian Advocate*, vol. i. p. 25. Appendix to *Vegetarian Messenger*, p. ii. Supplement, p. 19.

|| No. 101, p. 360.

¶ No. 6, p. 121. ¶ No. 14, p. 325.

cruelty of field sports\* *The Domestic Economist*, gives an excellent article on "Useful Animals often Destroyed as Hurtful."† *The People*, in an article entitled, "Vegetarianism,"‡ gives some powerful arguments why teetotalers, especially, should extend their temperance principles to food as well as drink. Under the same title, too, REYNOLDS's *Miscellany* presents two powerfully written papers, in favour of the Vegetarian principle.§ *The London Journal* shows the phrenology of the subject.|| And lastly, though by no means the least important, *Punch* throws the weight of his gigantic influence into the scale of justice, mercy, and kindness.¶ We might extend our remarks to the many popular works of a standard character, where the principles are advocated in a greater or less degree, not so much perhaps from a desire to assist the particular movement with which this work is identified, as from the irresistible power of truth itself, forcing attention to these subjects on the minds of thinking and candid men. It is almost impossible for men to devote themselves to study and reflection on moral subjects, without being startled at the amount of cruelty and wrong, which is inflicted on the animal creation, in order to gratify one of man's lowest desires.

We present, in illustration, of the elevating and progressive tendency of popular literature, the following remarks of Dr. KIRK, on

#### "THE FOOD OF PRIMEVAL MAN."

"WHEN God informs the newly created man, that he assigns to him for meat 'every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed,' it seems impossible to resist the conclusion, that this is designed to point out to him the kind of food intended for his use, and that what was not so pointed out, is not designed to be food for him. To contend that the specification of herbs, grain, and fruits, can in any way comprehend the use of the flesh of animals, seems altogether monstrous; and it may be safely affirmed, that the flesh of animals is the last thing that a man would think of eating who has been told that his food is to consist of vegetables. It seems clear to us, that animal food, even to this day but sparingly used in the East, and in some eastern countries held in abhorrence, was not intended to be the food of man, at least in his original condition. Instinctively we recognise the fitness that it should not have been so. We know not what were the Divine intentions with respect to the state of man if he had not fallen; but it is

reasonable to assume, that this rule respecting food would have continued in operation, and that his climate, and other circumstances, would not have been such as to create the need of, or appetite for, the flesh of animals. This appetite is, after all, as we have seen, much the effect of climatic influences: and it was probably not until mankind had spread into climes far distant from their first seat, that they began to transgress this rule of food; for we agree with those who think that the distinction of clean and unclean beasts, at the time of the flood, implies the *previous* use of animal food. From the permission to use such food, expressly granted to Noah after the deluge, it may be thought that Noah and other righteous persons had abstained therefrom in obedience to the parisaical law; or, at least, that they had been troubled with doubts on the subject, and were hence favoured with the express permission to use the flesh of beasts. It is even more than possible, that the constitution of the earth underwent such changes at the deluge, as rendered meat, more than before, suited to be the food of man. In any case, it appears to us that the words then uttered, afford a distinct reference to the original grant, and an extension of it—'Every living thing that moveth shall be meat for you; even as the green herb have I given you all things.'\* (Gen. ix. 3.) And if, as the language most clearly implies, the extension was now first made, and was necessary to satisfy the conscience of a righteous man, it is manifest that animal food could only, before the flood, have been eaten by those whose transgressions brought that awful judgment upon the world.

"From this it seems clear, that whatever we say as to the period between the fall and the deluge, vegetable food only, was allowed to, or used by man, in his first estate. The poets, therefore, are here again right in regarding vegetables only as

"The food of man,  
While yet he lived in innocence, and told  
A length of golden years unfleshed in blood,  
A stranger to the savage arts of life,  
Death, rapine, carnage, surfeit, and disease;  
The lord, and not the tyrant, of the world."

THOMSON.

This abstinence from animal food is, in fact, preserved in the traditions of all nations, as one of the characteristics of their golden age—the age of innocence. Some have thought that the restriction was designed for a temporary purpose, that there might be no check to the increase of the newly created races; but, if so, it would have been equally necessary after the deluge, when only the few animals that had been saved in the ark remained."†

\* p. 145, vol. iii.    + p. 60, vol. i.    ‡ p. 96.

§ No. 79, and No. 87.

|| No. 266. Supplement, p. 14.

¶ Supplement, pp. 7, 8, 9, 10, 13 and 16.

\* *Vegetarian Messenger*, p. 42.

+ *Daily Bible Illustrations*, p. 33, 34, 35.

## VEGETARIAN SOIREE AT WORCESTER.

## THE SOIREE.

ON Monday, April 15, 1850, a Soirée was given in the rooms of the Natural History Society, in the city of Worcester. The principal hall was tastefully decorated with evergreens and mottoes; the latter, kindly presented for the occasion, were such as are described in our report of the Vegetarian banquets at Padstow;\* and on the tables were many well-arranged vases of flowers, the earliest the season afforded. The tables presented a light and elegant appearance, as, in addition to the ordinary provisions of the tea table, farinaceous productions were exhibited in a variety of forms, and fruit formed an agreeable and pleasing feature of the repast. We have seldom seen more complete arrangements for the entertainment of an evening party on so extensive a scale.

On the platform sat James Simpson, Esq., President of the Vegetarian Society, who occupied the chair, and on his right sat Mr. Alderman Harvey (Salford), Mrs. James Simpson, William Harvey, Esq., Charles Harvey, Esq., and Mr. H. S. Clubb. On the left of the President sat J. Balbirnie, Esq., M.D. (Malvern), J. G. Palmer, Esq. (Birmingham), and Mrs. Tree.

The PRESIDENT, having asked a blessing upon what had been so bountifully provided, the feast commenced; and although this was the first opportunity which the Worcester citizens had had of partaking publicly of Vegetarian fare, the good-will and harmony which pervaded the proceedings, and the evident zest with which the novel preparations were enjoyed, indicated that no arguments needed to be adduced to convince the guests of their perfect safety in making this first experiment in the Vegetarian practice,

## THE MEETING.

The PRESIDENT, having returned thanks, again rose and said: Before entering upon any matter in immediate relation to the purpose of that meeting, he begged to say that it was only on the previous Saturday morning, that any intimation whatever of its being held had been given. It was, therefore, encouraging to see so many guests present, as he then saw before him. It was very difficult, and all the world acknowledged it, to apply a high principle of truth, to conduct or notions in opposition to it. In the history of the world, there had never been anything new to which the opinions and practices of mankind were opposed, that had not been received with great distrust, and even in many cases, that had been accom-

panied with more or less persecution. (Hear, hear.) If they referred to the researches of science, it would be said, surely that could not have been the case; but strange enough, they found the same borne out in fact even in relation to scientific inquiries. Thus it was, they had philosophers of old who had suffered persecution and imprisonment because they presented truths in relation to the earth's motion; truths, which in the present day, they rather felt surprised should ever have been doubted. It was in opposition of that kind, that COLUMBUS had passed so many weary years of life, before he could obtain sufficient support from any court of Europe, to enable him to prosecute his design, in the discovery of a western continent. It was opposition of that kind which led to the persecution of HARVEY, when he promulgated his views in relation to the circulation of the blood. It was, indeed, in that way, that every reform, whatever was its nature, met with difficulty in its first promulgation in the world. (Hear, hear.) It had been so with the Peace principle, with the Temperance principle, and it was the same with the Vegetarian principle. But what was "the Vegetarian principle?" was the question naturally put by those who had not read upon the subject. The Vegetarian principle set up as a standard, that the productions of the vegetable kingdom were sufficient for the system, and formed the natural and best food of man. If they looked at the earliest ages of the world, they would see that that principle was carried out in its completeness. For generations, did man live upon the products of the vegetable kingdom alone; and, in fact, they had in the earliest page of all history, the dietetic laws laid down by the Creator. They saw in that motto, that God said, "Behold I have given you every herb bearing seed, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat." He knew that subsequently to that period, man fed upon the flesh of animals, but that did not alter the original appointment of man's food. (Hear, hear.) In those earliest periods, then, when the principle was carried out, and in our own times, and, in fact, at all times, there had been individuals practising that principle. It was very erroneous to suppose, that living upon the productions of the vegetable kingdom, was confined to the few who were called Vegetarians. Why, the hard work of this and other countries, was done by persons who ate but little or no flesh. The hardy ploughmen of Scotland, lived upon meal and milk from one week's end to another,

whilst to eat flesh, was to them a mere accident. They met with instances of that kind among the peasantry of nearly every country. It was calculated, indeed, that they had at least two-thirds of the whole population of the earth, who subsisted mainly upon Vegetarian diet. Within the last two or three years, there had been a Society originated to promote abstinence from the flesh of animals as food, and it was strenuously advocating the principle that fruits and farinaceous substances, with vegetables, constituted the natural and best food of man. And since its formation in 1847, it had been collecting members from various parts of the country, many of whom had, long prior to that period, practised the system in more or less isolation. Did they wish to know the nature of the arguments which supported that system? It was curious he should have to state that they were precisely those arguments which were supposed to support the eating of the flesh of animals. But before he explained them, he would just put one question: why did they eat flesh? It was surprising how little reason men could give for a habit which prevailed so extensively. There was a class of men in society, who were ready to substitute appetite for argument, and, like DEAN SWIFT, when he called for the glass of brandy in the traveller's room,\* took it because they liked it. Such an excuse, they well knew, however, would not bear the test of examination. (Hear, hear.) To say "I like it," might be adduced as a reason for many an external act, which would not bear to be examined by the light of truth. That it was a custom of their country, too, was no argument in favour of anything. Let them never for a moment say, that custom sanctioned anything. Let them but call to mind the old practice in Ireland of fastening the harrow to the horse's tail, and that it actually took an act of parliament to set aside that cruel practice; and that when that law was made, there were petitions from Ireland to get it repealed. (Laughter.) They had custom to sanction all sorts of absurdities. Had they not built twenty thousand places of worship in the country, and did they not, at the same time, support one hundred and twenty thousand drinking houses? Did they not spend one hundred millions a year in, and through alcoholic liquors, and one million for the services of philanthropy and religion? Thus they would see, that they got very far astray, from the time they sought the sanction of custom. (Hear, hear.) Well, then, let them come to those things, which were supposed to be the basis for using the flesh of animals as food. There never had been a custom prevailing in society, which had not a real or

a supposed reason to support it. Besides the "I like it" class of reasoners, there were those who used as an argument, what he believed at first emanated from the medical profession, at a time when there was no real knowledge brought to bear upon the composition of food. It was said that flesh was more natural, because man had got the eye or canine tooth, which indicated that he was intended to consume the flesh of animals as food. Unfortunately for that view of the question, that proved too much; because, on appealing to comparative anatomy, they found other animals besides man possessed the same teeth much more prominently developed. And thus, if they made man a flesh-eating animal, they must make the horse and the camel much more flesh-eating still. When they consulted LINNÆUS, MONBODDO, and other eminent naturalists, they found it stated as their decided opinion, that comparative anatomy proved man to be designed to subsist on "fruits, roots, and the succulent parts of vegetables:" in short, an appeal to that part of the question, would satisfy a scientific mind upon the subject, that the natural formation of the teeth, intestines, and all other parts of the system, showed that man was a frugivorous, and not a flesh-eating animal. And then people said that flesh was more nutritive; and that, too, was a notion which had been obtained from the medical profession, at a time when the subject was not understood, since it was only in the last six or seven years that real knowledge had been brought to bear upon the composition of food. The analysis of the LIEBIG school, proved that there were many vegetable productions which contained more nutriment than flesh did. Let them look, for instance, at peas; they would find, that whilst flesh contained 23 lb. of solid matter (and he was then speaking of the "roast beef of old England,") and 77 lb. of water, in every 100 lb. they had in the article, peas, 84 lb. of solid matter, and only 16 lb. of water. In beans, 86 lb. of solid matter, and only 14 of water. In lentils, again, 84 of solid matter, and 16 of water; whilst they had in other productions of grain, such as maize, oatmeal, and rice, 90 and 92 lb. of solid matter, in every 100 lb. If they inquired the composition of that solid matter, he would explain that the body required different kinds of food for its support; there was the blood-making principle, and the animal heat principle. And they had in those vegetable productions which he had just mentioned, a good proportion of each of those kinds of food. Whilst beef contained 23 per cent. of that which made blood, the three articles he had named, contained 29, 31, and 33 per cent. of the same principle, besides abundance

of that which made animal heat, and bone. And, besides that, whilst flesh was accompanied only by a portion of fatty matter which formed its animal heat principle, and which was very unfavourable for digestion, they had, in some of the vegetable productions, from 50 to 84 per cent. of that principle. (Hear, hear.) Then they might say, "Although flesh may not be more nutritive, it contains another sort of nutriment than vegetable food; and every man's sensations prove, that its effects are different." But their chemists had shown that the nutriment obtained from the vegetable kingdom, was identical with that obtained from the animal, the difference being, when they obtained it from the latter, it had been transferred from the vegetable kingdom to the bodies of animals, and thus they obtained it in a secondary way. (Hear, hear.) LIEBIG, in speaking of that subject, had made some very interesting remarks,\* which showed, that grain and other nutritious vegetables yielded the starch, sugar, gum, carbon, as well as the vegetable fibrine, albumen, and casein which were required for the complete development of the human body; that those important products were especially abundant in the seeds of different kinds of grain, in pulse, and in the roots and juices of vegetables; that, in fact, they existed in larger or smaller quantities in every part of all plants without exception; that vegetable fibrine, and animal fibrine, vegetable albumen, and animal albumen, hardly differed even in form; that vegetables produced in their organism the blood of all animals; and that in eating flesh and blood, they consumed, strictly speaking, only the vegetable principles which had served for the nutrition of the animal whose body they consumed. He trusted he should be apprehended upon that subject. He had endeavoured to show that the argument which maintained that flesh was the natural food of man, was a mistaken one; that flesh was not so nutritive as vegetable food; and the remarks of LIEBIG, the greatest of living chemists, showed, that the nutriment obtained from flesh, was really vegetable nutriment taken in a round-about way. (Applause.) "Granting that that is true," some might say, "yet flesh is more digestible than vegetable food." He was aware that in times past, that was also conceived to have been the case. A few years since, however, Dr. BEAUMONT had had an excellent opportunity of observing the process of digestion, whilst it was going on in the stomach of a healthy young man who had an aperture into his stomach (caused by a gunshot wound in his side), which enabled the doctor to make a series of experiments as to

the time required for the digestion of various kinds of vegetable, farinaceous, and animal food. And from tables drawn up under those circumstances, they learned what was the time required for digesting the following articles:—chicken broth, which was prescribed to invalids as easy of digestion, 3 hours; whilst barley soup, used in the Vegetarian system of diet, was digested in 1 hour, 30 minutes; mutton soup, in 3 hours, 30 minutes, whilst a soup made from beans, in 3 hours; cooked chicken, also prescribed to invalids, 3 hours, 15 minutes, and soft boiled rice in 1 hour; beef steak, 3 hours; barley, tapioca, parsnips, beans, and other vegetables, from 2 hours to 2 hours, 30 minutes; roast mutton, 3 hours, 15 minutes; eggs variously cooked, 2 hours, 37 minutes; roast duck, 4 hours, 15 minutes, and roast pork, 5 hours, 15 minutes; and he could find nothing more indigestible in the vegetable kingdom, than fresh bread, 3 hours, 15 minutes; and when they came to set all that could be called Vegetarian food in those tables against an equal number of articles derived from the flesh of animals, they found that the articles of Vegetarian diet were digested 22 minutes 33 seconds, sooner than the others. Thus, he thought, he had exhausted the principal arguments which were supposed to support the practice of living on the flesh of animals, and shown them to have originated in mistake. (Hear, hear.) He knew that the man accustomed to consume flesh would say, "Never tell me that I feel the same after vegetable food as after a rump steak or a mutton chop." He allowed there was something in the effect of the one, which was not experienced from the other. There was a stimulating result produced by the use of flesh as food, which induced a distinguished medical man with whom he had been conversing, to say, "that flesh meat was the brandy of diet;" and it was quite true that it produced a hot and feverish state of the stomach, differing, in degree only, from that caused by swallowing a glass of brandy, or any other strong alcoholic liquor; and that statement was borne out by the observations made by Dr. BEAUMONT, who had found that when flesh meat was taken, the appearance of the stomach was heightened in colour, and similar to the effects produced by alcoholic liquors, which he described as feverish, and abnormal, or unnatural. (Applause). Then the Vegetarian system conduced to economy. There was nothing told so forcibly in favour of the Vegetarian principle, as appealing to what was humorously called "cyphering." Let them reduce statements to figures, and the most ordinary comprehension could understand them. When they saw that flesh contained 23 lb.

of solid matter in a 100 lb. and 77 lb. of water, if they bought flesh, they only obtained a certain amount of solid matter, whilst they must, at the same time, necessarily purchase a great amount of water. "Lean beef," said Dr. JOHNSON, in his *Agricultural Chemistry*, "contains 77 per cent. of its weight of water, so that 100 lb. consists of 77 lb. of water, and 23 lb. of dry animal matter;" and the same was shown by BERZELIUS, LIEBIG, BOUSSINGAULT, and many other chemists. Suppose, therefore, he was desirous to put 100 lb. of nutriment into the human system, and could get but 23 lb. from 100 lb. of flesh, and should give 7d. per lb. for it, he would be paying the same price for 77 lb. of water. That made the 23 lb. very dear; for to obtain 100 lb. of nutriment in that way, would cost the immense sum of £11 19s. 6 $\frac{1}{2}$ d. They had been told, on the authority of LIEBIG, that the flesh, blood, and bones of the body could be supplied with material from vegetable food identical with that which they got from flesh: if then they wished to obtain 100 lb. of nutriment from the vegetable kingdom, they could get it from barley for 7s. 4 $\frac{3}{4}$ d., from beans for 8s. 1 $\frac{1}{4}$ d., from wheatmeal, for 11s. 0 $\frac{1}{4}$ d., from peas from 12s. 4 $\frac{3}{4}$ d., whilst, if they got it from flesh, they could not obtain it for less than the £11 19s. 6 $\frac{1}{2}$ d. (Applause.) If they followed the order of Providence, in relation to food; if they desired the sanction of Scripture for all that they did, he believed they would find that both the Word and works of God were conclusive on that subject. They well knew that the ways of Providence were beautifully simple and direct, and so far from many things being required to effect one object, as was the case in the practice he had described; one thing, by its wise adaptation, became useful to several others. An appeal to nature, therefore, showed, that everything was done, under Providence, in the most direct and inexpensive manner; and, therefore, when they referred the flesh-eating system to that test of the order of nature, they could see how grossly expensive it was, proving to his mind, that it was not at all in the order or appointment of God in his creation. (Hear, hear.) He had said what he trusted would be sufficient to solicit their inquiry upon the subject. They knew that God appointed, as they there saw, (pointing to the motto over the chair) the food of man. They knew that man fell from true worship;—from the order of creation—that other habits supervened, and flesh-eating among the rest; but an appeal to the facts of science and economy, showed that what was declared to be "very good" at creation, was also best in their own day. (Loud applause.) They must, if they

would eat flesh, in popular phrase, "pay for it through the nose." (Hear, hear.) LIEBIG had well stated, that all our ideas of the return of agriculture were comparative, but taking it even in its present beggarly state, with the average of crops, fifteen men could live on vegetable food on the same amount of land that one man could subsist on solely using the flesh of animals; whilst, if they took the inferior crops, from 50 to 60 men could subsist on the amount of land which was required for one living upon flesh. That subject, therefore, was one of deep interest to the working classes; because, if the land were applied to the production of abundance of food for the people, instead of for the purpose of feeding animals, the effect would be to make provisions cheap. (Hear, hear.) Much of the land which was then employed in grazing, and for sheep-walks, and for the production of food for cattle, otherwise, could, be appropriated to corn and other crops, and thus enable the farmers at home, to supply the demands of an increasing population. (Hear, hear.) He had spoken of the appointments of Scripture, he was aware that it would be objected that the Jews were permitted to eat flesh. Yes, and so they were permitted to do many things against the true spirit of the Christian system, and JESUS CHRIST had said, that it was because of the "hardness of their hearts." So men had, in times past, departed from the original appointments and chosen to live in the permissions. And many had gone so far as to break through the permissions, and live in the prohibitions; those who pleaded the permissions to justify the flesh-eating practice, would do well to consider the prohibitions as well, and they would find many of the habits in relation to flesh-eating were among the latter; and it would be seen, by those who made a practical appeal to experience, that neither the permissions nor the prohibitions could be indulged in, without living to great disadvantage. (Hear, hear.) It was in practice, that moral principles could alone be really learned. Did they learn the Christian system itself, without that practical appeal? Did they know charity, except in its practice? (Hear, hear.) It was just so with the Vegetarian system; they might acquire all the external facts in relation to it, but if they would learn its inward truths, and experience the benefits of the system, they must realize those facts in themselves—in their own lives. (Applause.) When they had done that, they would probably feel, as he felt on that subject, and as hundreds had felt; and they might become as earnest and zealous as he was sometimes supposed to be; and if they tried the system judiciously, and resorted to

the proper articles of diet, they would ever have reason to rejoice that they had taken that step. Statistical returns from 300 or 400 Vegetarians, which had recently been made, showed that those who had commenced the system in sickness had been restored to health ; and those who had thought it right not to "let well alone," had even made well better ; (Hear, hear.) and all had expressed the greatest confidence in the system. They might rest assured that the time was coming, when the inquiry which had been brought to bear upon that subject, would bear its ample fruits in relation to popular feeling. If they looked at the October No. of the *Westminster and Foreign Quarterly Review*, they would find some very happy illustrations of what was the real progress of mankind in relation, not merely to food, but to other considerations as well. The talented writer of the article on "Human Progress," to which he referred, had remarked, that the practice of feeding on the flesh of animals, "entombing their bodies within our own," had something in it repugnant to refinement ; that many individuals wholly abstained from that food, and confined themselves to vegetable productions ; that he, (the writer) thought it desirable that the practice of eating animals should disappear from civilized communities, so soon as maintaining their physical energies could be secured without it, and that nature had provided for that in another phase of human existence. He then proceeded to show, that the great majority of mankind abhorred killing ; that even those who hungered for animal food in civilized life, rarely liked to kill the creatures they ate, and, when killed, none liked to eat the flesh of pet animals they had themselves domesticated, as pigeons, fowls, rabbits, lambs, or kids. That to get rid of the distasteful operation of killing, they had employed butchers—"helyots of the modern world, whose very name we employ as a term of vituperation ;"—that that was not Christian, to say the least of it, for he considered they had no right to degrade any human beings, or regard as inferiors, those who prepared the materials that entered into the most intimate combination with their own persons ; and that there was something humiliating in the idea of a delicate person, who fainted at the sight of a butcher's shop, and then sat down to eat of the carcasses that had been there cut up. (Applause.) That if the employment was, in itself, abhorrent to their sensations, it argued little for their humanity, that they should have their poorer fellow-creatures to do what they considered degrading work ; whilst, if the employment of the butcher was a work of necessity, the butcher was entitled to honour as well as the physician.

But he believed, that the still obtaining consumption of animal food was simply a remnant of savage life—"a custom doomed to vanish under the light of human reason ;" that all the animal food artificially bred by farmers and others, was, with little exception, unwholesome ; that consumption, measles, dropsy, liver complaint, and other diseases, abounded in the animals they ate, and had a tendency to produce those diseases in their bodies ; that the poison they took in by the lungs was not the only poison they imbibed ; that they made an outcry about cleansing the sewers of their cities, and yet made sewers of their bodies ; that they cleansed their outer skin, and polluted their inner skin ; and that if the pressure of population was to continue, rendering it essential to devour unwholesome meat ; their chemists and sanitary officers should, at least, take order to divest it of its poison, and convert it into another form, just as putrid game was rendered sweet by carbon, or acid fermented liquors were rectified by alkali. (Applause.) He referred, with great satisfaction, to that talented article, and whether or not it was written by a man who knew of the movement in relation to diet, he could not say ; but it certainly did predict, what he believed would ultimately come to pass—that refined state of society, which would make it incompatible to consume the flesh of animals at all. (Applause.) That state of life would tell them that it was not merely a principle in relation to diet, but that it was associated with all that was humane, honourable, and manly. (Applause.) In that view, he was supported by the words of the great LAMARTINE, who, in his younger years, had been trained in accordance with the Vegetarian principle, and had ever retained the conviction of his excellent mother, that to kill animals, in order to draw nourishment from their flesh and blood, was one of the most shameful and deplorable infirmities of the human constitution ; that it was one of those curses pronounced upon man, whether by his fall at some unknown period, or by the hardening effects of his own perversity ; and considered, that that hardening of the heart, with regard to the gentlest animals, their companions, their aids in labour, and even in affection here below ; that those immolations ; that appetite for blood ; that sight of palpitating flesh ; caused the brutalization, and rendered ferocious the instincts of the heart. (Applause.) Thus was it with those who had made the Vegetarian system a principle of their lives. Not merely did they acknowledge its blessings in relation to the physical constitution, in giving it better health, and greater endurance, but in relation to the higher exercises of the

mind; and experience bore them out in the truths they contended for, and showed, in most remarkable cases, that it was adapted to the labouring man as well as to the intellectual man, whilst it held a relation to high principles of morality. (Applause.) They might find all that he had said of the advantages of the system verified in their own experience; and as they progressed in the practice, they would discover a greater pleasure in meeting everything that was calculated to promote principles of philanthropy in the world. Vegetarians were members of a Peace Society on a very broad basis: they not only took exception to spilling the blood of their fellow-men, but they felt for all suffering creation. (Applause.) Thus they would see that the Vegetarian principle was identified with truth, with the highest morality; that it was no new doctrine, but that it was a principle which was appointed in creation, and which was proved to be good then, supported, as it was, by the declarations of science, and the experience of men. He begged, therefore, in conclusion, earnestly to call their attention to the remarks which had been made, and to solicit their candid consideration for those which would be adduced by succeeding speakers; and he would promise them, there was that in the system which would interest the meeting, and which, if adopted practically in their lives, would make them happier in every respect. (Loud applause.)

J. G. PALMER, Esq., was so deeply impressed with the importance of the Vegetarian principle, that, though accustomed only to the quiet of private life, he could not resist the present opportunity of offering a few remarks, which were the result of his own professional investigations in connection with dental surgery. He was aware it would be asked by many in that meeting why it was that they attempted to interfere with the habits of society in relation to food. One important reason was, that although man had been created with a certain organization which adapted him to partake of a fruit and farinaceous diet, he had strangely departed in his habits from the well-defined laws of his nature. The structure of the human teeth, as had been frequently observed, was intermediate between the structure of the extremely carnivorous teeth, on the one hand, and the extremely herbivorous, on the other. That, however, was no reason why they should conclude that man should partake of a mixed diet of animal and vegetable substances. The nearest teeth to those of man were those of the ourang outang, and so similar were they, that the best dentist, if he had a set of human teeth and a set of those of the ourang outang, all extracted and

placed beside each other, would be unable positively to declare to which species they had belonged. He had himself seen teeth of the monkey tribe which he could not distinguish from those of the human species. When, however, any variation was to be observed, it was that the canine or eye tooth of the monkey, was more largely developed than in the human species. Now it was well known that that tribe of animals, in their natural state, were completely frugivorous and granivorous. There were three different forms of the molar or double teeth: there was the form of the carnivorous animal, the form of the herbivorous or grass-eating animal, and that of the frugivorous or farinaceous eating animal. The form of the first was sharp and pointed: if they took a pair of scissors and filed the blades into notches, leaving teeth like those of a saw, the points of the one blade passing over the notches of the other, they would have an exact illustration both of the form and action of the molar teeth of the carnivora, which were adapted to cut and tear the flesh which was the natural food of those animals. Now, the molars of the herbivorous and frugivorous animals did not pass by each other like the blades of a pair of shears, but, as they would find, by examining their own mouths, they had broad flat surfaces, which met each other in order to pound or grind the substances which they were formed to masticate. Between the structure of the herbivorous and frugivorous molars there was a slight distinction: the former being constructed of alternate layers of bone and enamel, and might be compared to four, five, or six chisels, with their points upwards, forming a number of points and notches on each tooth, adapted to crush and masticate the herbs on which the animals possessing them were designed to subsist; whilst the molars of the frugivorous species confined their enamel to the external surface. The inference which might be most reasonably drawn from those facts, was, that that form, which constituted that of the monkey tribe, and of the man, was constituted for the purpose of masticating food of an intermediate kind, between herbs and the fibre of flesh, such as the various kinds of seeds or grain, fruit, and pulpy vegetable substances, and that inference was powerfully confirmed by the text from Genesis i, 29: "Behold, I have given you of every HERB bearing seed, which is upon the face of all the earth, and every TREE, in the which is the FRUIT of a tree; yielding seed; to you it shall be for MEAT." On every subject of natural science, however, they had to feel their way gradually, by experience and reflection. It was by those means only that the steam-engine gradually

became perfected, and had enabled man to perform, by its power, works of almost every description, to supply himself with the necessities and luxuries of life—to weave a fabric as fine as the spider's web; to propel the mighty vessels over the ocean; and to draw the railway cars at the rate of 60 miles an hour. All those discoveries of science, however, had only been gradually acquired; whilst upon the subject of diet they had, as he had just shown, a direct appointment. But men, having departed from that appointment, and sheltered themselves under the permissions, were not content with those permissions, but must come even to those substances that were prohibited. (Hear, hear.) Some persons felt a very great desire to defend their conduct of flesh-eating, because it was permitted in the Scriptures. But, granting that it had been permitted, there was no one subject, he believed, in the whole Scriptures, upon which a stronger prohibition was laid, or greater denunciations pronounced, than against the eating of swine's flesh. (Hear, hear.) Why, then, should they be so very desirous of availing themselves of the permissions, and not pay similar attention to the prohibitions? But men in the present day, took upon themselves to argue and reason with respect to the prohibitions, and to say that they were not intended to apply to these countries, but to those in which the Israelites were then living. If, however, they took such liberties with the prohibitions, he could see no reason why they should pay such deference to the permissions. The fact was, when mankind had once departed from his first obedience to the laws and appointments of the Creator, having taken one false step, it was not difficult to take a second, and a third; and thus they were led on to the depths of sin and misery. (Hear, hear.) Just as man had forsaken those habits which the instincts of his unperverted nature required, so had he lost the keen sense of discriminating what was really best for his system; but if he would be led by the spirit of truth, he might feel his way back again into the right path. He believed that as man studied the laws of his nature, he would find that fruits and farinaceous substances constituted the food most in harmony with those laws; and, consequently, by following such a practice, he would be preserved in the greatest degree of health of which his organization was susceptible; he would be sustained for the greatest length of time, and all the various functions of the animal economy would be conducted in the best possible manner, whilst the mind, sympathising as it did to a great extent with the body, would, under those superior circumstances, be enabled to arrive at that state which was most conformable with the designs

and ordinations of Providence—the fullest development of its nature, in which it would aim, by Divine assistance, at being restored to the image and likeness of God. (Applause.) The intellect of man would thus be preserved in its most calm and vigorous state, and the moral sentiments would be increased in power, and become more firm and decided in the government of all his thoughts, words, and actions. Thus, a higher degree of life would be enjoyed, and human happiness become more and more complete. (Applause.)

The PRESIDENT here announced, that the preceding speaker had abstained from the flesh of animals about nine years, as also had the gentleman who was about to address the meeting.

Mr. H. S. CLUBB, was next called upon. He said that during the two days which he had spent in the city of Worcester, he had had the happiness of forming acquaintances with many good and earnest friends, and he felt convinced there were many present who were well able to appreciate the facts and arguments of the Vegetarian principle. (Applause.) Every principle which related to the science of human life, had its individual, its social, and its national tendency. The preceding speakers had shown that the individual tendencies of the Vegetarian principle were to make men better and happier. It was therefore a necessary consequence that all the social relationships of husband, father, brother, or friend, must be likewise improved. It was, however, in a national point of view, that he wished them more particularly to view the Vegetarian principle. Much had recently been said about financial reform, about a surplus in the revenue of some £2,000,000, or £3,000,000; and the temperance advocates had justly condemned a practice which involved an annual expenditure to the country of some £60,000,000; and the question naturally arose, what was the annual expenditure in the United Kingdom occasioned unnecessarily by the extravagant practice of feeding and fattening an immense number of animals, in order to feed on their flesh? In M'QUEEN's statistics, it was stated that the number of black cattle or oxen in the United Kingdom was about 14,000,000, the value of which was £216,000,000. The annual cost of feeding that number, calculating £8 per head, which he believed to be considerably below the average, was no less than £112,000,000. The number of sheep was stated by the same authority to be 50,000,000, whilst the value was £67,000,000. The annual cost of keeping that number of sheep, at £2 per head, a very low estimate, was £100,000,000. Something had been said about that unclean

animal, the pig; and perhaps of all the animal food which was eaten, fish and putrid game not excepted, the flesh of swine was the most destructive to health, and, perhaps, the most degrading to the moral and intellectual faculties. What, then, was the pig population (laughter) of the United Kingdom? No less than 18,000,000, the value of which was estimated at £18,000,000. The annual cost of feeding those filthy and sensual animals, at 10s. per head, was £9,000,000. The total capital invested in cattle, sheep, and pigs, amounted to no less than £301,000,000. The annual cost of feeding the cattle, sheep, and pigs, was, therefore, at a low computation, no less than 221 million pounds. That was an immense sum to spend for that which was not bread. But what did that sum purchase? Calculating at the low price of 4d. per lb. it procured 13,260 million lb. of flesh. What, then, would be the annual saving to the United Kingdom if the people took their food fresh and good from the bosom of nature, instead of in the secondary process, through the bodies of other animals? Why, calculating from the chemical statistics of nutriment adduced from the tables of their best chemists, that the average proportion of nutriment in flesh was 25 per cent., exactly the same amount of nutriment which that amount of flesh supplied, could be obtained from farinaceous substances, at £1 2s. 6d. per 100 lbs. for the comparative small cost of £37,293,750. Deducting that sum from the estimated annual cost of feeding the animals, they had left a balance of no less than £183,706,250. It should be borne in mind, that, in that calculation, he had stated the annual cost at very low estimates of feeding the animals, without calculating either the original cost, or the profits of the host of graziers, drovers, dealers, butchers, and salesmen. So that he believed he was far below the mark when he declared that the annual expenditure unnecessarily occasioned by the consumption of flesh in the United Kingdom was above fifty-one million pounds. Surely it was worth while to ask, what was the reason for that immense expenditure? (Hear, hear.) If they went to the root of the matter, casting aside the plea of ignorance, which he trusted would not long exist, they would find that self-indulgence was the principal object for which that sum was expended. (Hear, hear.) It was in accordance with the philosophic spirit of the present time, to inquire in what way that sum could be laid out to better advantage. If, for instance, it were expended in manufactured articles, it would find employment for 1,837,000 men, not at 8s. or 9s. a week, but at £100 a year. Calculating five persons to a family, the money thus

expended would support a population in health, comfort, training, and education, of no less than 9,185,000 human beings! Need he say, therefore, another word on that subject to prove that the movement in which they were that evening engaged was a financial reform movement? (Hear, hear, and applause.) Was it not more wise to appropriate the resources of their country to the maintenance and support of human beings, capable as they were of enjoying all the privileges of the Christian life, than in feeding and fattening to disease and death, so many inferior creatures? (Hear, hear.) As there were, no doubt, many teetotalers present, he would tell them an important truth in relation to the thirst for intoxicating liquors. It was found from experience, and there were physiological reasons for it, which he had not time then to describe, that the habit of partaking of flesh tended very much to cause a thirst for intoxicating liquors. (Cries of "No, no.") He wished to be understood. He did not mean to say that the man who partook of flesh, must necessarily drink intoxicating liquors, but he did say, and facts and physiological reasoning bore him out in the assertion, that when a man, by giving up his carnivorous practices, had overcome the taste for flesh, he lost also all desire to partake of intoxicating liquors. (Hear, hear, and applause.) They, therefore, who had declared their adherence to the total abstinence principle, would do well to adopt a practice which would annihilate for ever the lust for strong drink. (Hear, hear.) He felt confident, from the intelligence which beamed from the faces then directed towards him, that the facts and arguments to which they had so attentively listened, would afford much food for their reflection, and would weigh well with their minds. He thought he could see many who were employed in the commercial and business transactions of life, who were accustomed to calculate income and expenditure, and to strike the balance to them. He commended the facts in relation to economy, which had just been adduced. Parents, also, were there, and those interested in the education and training of youth. He asked them to apply the Vegetarian principle to those entrusted to their care. There was but little difficulty for old people and adults, when thoroughly impressed with the truth of that principle, to adopt it in life; but with children, who were untainted by any long established custom, there was no difficulty at all. It had been said, that philosophers and prophets had adopted the Vegetarian principle. History was full of them. The first man who went by the name of a philosopher, —PYTHAGORAS—who was in fact the founder of both Grecian and Italian philosophy, had

made the Vegetarian practice an important part of the training for his disciples. At nearly the same period, DANIEL the Prophet was a powerful advocate, both by example and precept, of the same great principle. It was well known that DANIEL, when selected with his three companions in captivity for the purpose of being trained so as to present a healthy and comely appearance before the King of Babylon, had resolutely, but respectfully declined to partake of the king's meat; and when doubt was expressed as to the result, he simply requested to be allowed to prove from experience, what was doubted in theory. That was a wise example for all present; and what did the experiment prove? Why, at the end of ten days, those Scriptural Vegetarians were both fatter and fairer than those who had partaken of the king's dainties; and at the end of three years they were not only fatter, fairer, and more comely, but more excellent than the magicians and astrologers in all the arts and learning of Chaldea. Leaving out a long list of great and good men who had subsisted since that period, he would come to the modern philosopher, FRANKLIN. That great man, in his youth, whilst devoting himself to study, and providentially preparing for the great duties to his country, and service to the world, which he was afterwards destined to perform, became a practical Vegetarian; and, although, in after time, when mixed up in society, he occasionally departed from that principle (for society in the last century was not so liberal as it was now, and a man could not then adopt a practice opposed to ordinary habits, and be treated with that respect and courtesy, which was a happy feature in the present period), he affirmed, in his own biography, that whenever he retired into private life, he adopted his favourite and simple regimen, much to his own comfort advantage. (Applause.) There was a more remarkable instance, which, as an Englishman, he was proud to say would ever adorn the pages of their country's history. He referred to the philanthropic HOWARD. (Applause.) HOWARD, at the age of twenty-five, was, to all appearance, rapidly sinking under a constitutional tendency to consumption, and an attack of nervous fever. "At this epoch of his life," said his talented biographer, "his final recovery was very doubtful; for he was not merely in a state of temporary debility, but his constitution was unsound, and he was organically predisposed to be affected by disease; but, thanks to his great abstemiousness, and the primitive simplicity of the little food which he did take, his constitution at length rallied."\* Thus it might be said, through the practice

of the principle they had met to celebrate, HOWARD was preserved for the great purposes and the philanthropic labours which had rendered him an honour to his country, and an object of universal regard. He had instanced a philosopher and a prophet of ancient time, and a philosopher and a philanthropist of modern time; he did not, however, wish to declare that those men had been great and good because they had adopted the Vegetarian practice; but it was because they were great and good that they could appreciate and understand the advantages, mental and physical, which that practice, associated with principle, invariably conferred. It would be found, on reference to their lives, that they had been preserved from temptations into which other men had fallen. Let them all follow those bright examples, let them adopt in practice what he believed they could all see was good in theory, and all the blessings which had that evening been spoken of, and many more, would become their own. (Loud applause.)

The PRESIDENT here congratulated the meeting on the nature of the matter that the different speakers had presented to their attention, commencing, as it had done, with principles, and having been carried through the statistics of science to experience, which would, he trusted, be more or less dwelt upon in the speeches still to follow. For the interests of truth, he felt it well to state, that his own personal experience had been that of complete abstinence from the flesh of animals, as well as from all alcoholic liquors, up to the present period of his life. (Cheers.) His evidence was, however, what might be called by some, incomplete; but he was happy to say, that the gentleman on whom he should next call, had "tried both sides of the question" for a long period. He did not mean by that, to say, that it was ever necessary to go into evil, to know what evil was. It was necessary, on the contrary, to have the eyes open, and to avoid doing wrong, if they would see what wrong really was. (Hear, hear.) The gentleman here alluded to, had abstained from the flesh of animals for thirty-seven years. (Cheers.) He had therefore great pleasure in calling upon Mr. Alderman Harvey, member of the corporate borough of Salford. (Applause.)

Mr. ALDERMAN HARVEY rose and said, that a circumstance had come to his mind, in confirmation of what had been said respecting swine's flesh, that he would relate to the meeting. When in Liverpool some years ago, he had met with an old friend whom he had not seen for 20 years; he asked him how he did, and received the reply, "I don't know how I am myself; I have been living so much upon pigs, that I am really

\* *Life of JOHN HOWARD*, by HEPWORTH DIXON, p. 61.

ashamed to look a pig in the face." (Loud laughter.) Some time after that he saw him again, and he was suffering very much in his hands from scurvy, and said he did not know how it was. "Why," said he, (Mr. Harvey) "did you not tell me you had been eating pigs 'till you were ashamed to look a pig in the face, there is no wonder at your being troubled with the scurvy." (Laughter and Applause.) They had had the subject discussed that evening morally, physically, and chemically; and it had been shown, on all those grounds, that Vegetarians had the highest principles of truth to sanction them in the choice of their food, in totally abstaining from the flesh of animals. He should therefore simply relate a short anecdote illustrating what his own experience had been in times long past, and what prejudices he, at first, had had to contend with, in his first adoption of the Vegetarian practice. A certain assurance society once refused to assure his life, under the impression that he was a religious fanatic who wished to mortify the deeds done in the body, and could not long survive; but on his obtaining a personal interview at the office, and the acting parties there beholding his healthy appearance and ruddy countenance, he had immediately had the policy granted him. The case, however, was widely altered now; and people were making inquiries for themselves, and the prejudices and ignorance of the past were disappearing before the light of truth of the present. They now found, and that scientifically as well as practically, that life could be maintained at a much cheaper rate, and in a much better way, than by taking the flesh of animals. It had been shown by Mr. CLUBB what was the probable amount of annual expenditure in the United Kingdom, caused, unnecessarily, by partaking of the flesh of animals; and if they considered it in relation to the past 50 years, they would find that no less than 9,150 million pounds had been expended during that time! Surely that was a sum which was worth saving. (Hear, hear.) Every Vegetarian with whom he was acquainted, was a zealous supporter of the Peace, Temperance, Education, Sanitary, Financial, and Parliamentary Reform Movements. The reason was, their system being deeper and wider than those, comprehended them all. He did not know a Vegetarian who would sanction the grants for keeping up standing armies, and increasing the navy and ordnance. (Applause.) No! The Vegetarians sought to remove the cause of war, by taking away a principle incentive to the war spirit. They sought to remove intemperance, by taking away a great cause of the thirst for intoxicating liquors. They sought to promote education by taking

away its greatest barrier—sensual indulgence. They promoted Sanitary Reform, by removing pig-sties, and slaughter-houses, as well as other nuisances. They promoted Financial Reform, by adopting a true system of economy, individually and nationally; and they would secure Parliamentary and all other good reforms, by raising the moral and social condition of man, by the practice of that truth which made men free. (Applause.) After adducing statistics in relation to the drinking customs, the speaker concluded by urging the importance of every man performing his part to promote the welfare of his country and the peace of the world, by supporting those movements which were calculated to effect those great and good purposes. (Applause.)

The PRESIDENT had great pleasure in introducing one of their own townsmen. The experience of those who had already addressed them, was, that of commencing the system when in good health; and he thought the robust and healthful appearance of the last speaker would convince them, that at any rate, self-denial was not a necessary feature of the Vegetarian practice: the case he was about to introduce, was one of commencing that practice in a sinking state of bodily weakness. Being convinced that what was good in health, was also good in sickness, he had, two years ago, recommended the next speaker, to adhere to the Vegetarian practice; and the result, his own improved appearance would plainly declare. (Applause.)

Mr. BARNESLEY, local secretary to the Vegetarian Society, Worcester, said he confessed he had been so much occupied with the edible part of that entertainment, that he feared he should have little opportunity of contributing to its intellectual portion. He could not refrain, however, from stating his own experience upon the subject, and that being of a practical nature, would perhaps be of more value than anything else he could say. Many present were aware, that in the year 1847, he had been in a very debilitated state of health; so much so, indeed, that most of his friends thought it was impossible he could ever recover; the publicans had attributed that to his abstinence from intoxicating drinks, and when he began to talk of abstaining from the flesh of animals, he was told that he might as well go and hang himself at once. (Laughter.) In spite, however, of all the persuasions and entreaties of his friends, he had been induced, not only to adhere to his temperance habits, but to abstain from flesh meat, as well, and the result was, by adherence to the water treatment, combined with those practices, he had become gradually restored to health; and he

was thankful to say, he was enabled to stand before them a much healthier and happier man than ever he had been before. (Applause.) They had heard, that evening, of many persons in a delicate state of health, who had adopted the Vegetarian practice with great success, and benefit to themselves, and he begged most emphatically to repeat that such had been his experience; and if there were any present who were suffering from loss of health, he wished them, for their own sakes, to consider whether they could not avail themselves of benefits which he, and many others, had derived from the Vegetarian practice. It might be said that change of occupation, or a decrease of labour, might have effected the results described; but such was not his own case, for he could safely say, that he never performed a greater amount of labour, physical and mental, at any period of his life, than he was in the daily habit of executing at the present time; for his labour was not only more arduous, but he was occupied a greater number of hours every day, than previously; and what was, perhaps, of still greater importance, he was enabled to go through his business with greater success and satisfaction to himself than he ever could before. (Applause.) He thought his testimony was such as they could all judge of: they had seen him in his former condition, and they could see him then. (Applause.) They had seen from the repast of which they had partaken, and they could judge from his own appearance, and from that of the gentleman who had previously addressed them, that Vegetarians were not starving themselves, as some had supposed. (Hear, hear.) Many persons said to him, they would not believe he was a Vegetarian, as they were quite sure that he could never keep up his present appearance without beef steaks and porter. (Laughter.) Why, some people thought that tobacco and snuff were necessary for health, and, perhaps, it was natural for those who indulged in those things to think so; but he was happy to say, he felt himself quite well without all these. It was supposed to be a great piece of self-denial to abstain from the flesh of animals, supposing that the vegetable kingdom could not supply man with that food which would gratify his appetite. That, however, he found to be a great mistake; for he had discovered that the fruits of the earth, and the vegetables, and farinaceous substances of the soil, supplied him with an immense and pleasing variety of all that could gratify a natural and healthful taste. (Applause.) It was impossible for him to have made that discovery, unless he had tried the system for himself; because, it was not, till then, that his taste could be brought to that normal condition

which, he begged to say, could alone fully appreciate the "natural food of man." He had found it an advantage, physiologically, and economically; and he believed, that if they considered the facts and arguments which had been adduced that evening on those subjects, as well as in a national point of view, they would feel it to be both a private and a public duty to give the system a fair and impartial trial. (Hear, hear.) He was happy to say, that, in travelling about, he met with many persons who were adopting the Vegetarian practice, but who had not yet connected themselves with the society. Vegetarians could say, that they were almost daily increasing in number; and he could not see how it could be otherwise, whilst they had so many facts, and such powerful arguments to support their system. With regard to the present meeting, he begged to say that they had had only two days' notice in which to make arrangements. They had done their best, however; and he trusted what they had done, had met with the approval of the guests who had honoured them with their presence. (Loud applause.) He thought he was expressing the feelings of all present, when he said he felt grateful to their excellent President, and to the gentlemen who had accompanied him (at great expense, and considerable loss of time), for their valuable services on that occasion. He, therefore, had great pleasure in proposing the cordial thanks of that meeting to those gentlemen. (Loud applause.)

Mr. HOWELLS said, he felt great pleasure in seconding that proposition. When he left his cottage that morning to walk into the city, it was with a very different object to being present at that delightful meeting. He felt especially thankful to the gentlemen who had addressed them, for the intellectual and moral treat he had so unexpectedly enjoyed, and he was sure all parties in that hall would respond to his present feelings on that subject. (Applause.) The statements he had heard, had given him peculiar pleasure and delight, because they completely verified his views on the subject, which he had arrived at from his own reflections; and he felt assured, that the practice of those views and sentiments was calculated to effect, very materially, the well-being of man, physically, intellectually, and morally, the wide world over. (Hear, hear.) The feelings which had long operated upon his mind, had often given rise to the question: what could he do, in order to serve his day and generation? As a result of that questioning, he had been a teetotaler 19 years. (Hear, hear.) And he had had some thoughts—some misgivings—that he, like his brother and sister teetotalers, was not a

thorough reformer, after all, until he took up the position of abstaining from that which required the sacrifice of life; (Hear, hear.) and he thought that they, the teetotalers, should be able to present such specimens of health as had been presented there that evening. Their little JOHN BULL (pointing to Mr. BARNESLEY), was a respectable testimony to the efficacy of water gruel. (Laughter and applause.) But the sumptuous fare which they had partaken of (and which he intended to partake of before he left, although he had been too late for the feast), (Laughter.) must prove to them that water gruel was not the only article which had produced such amazing effects in the case of their esteemed townsman. (Applause.) His reflections had led him to the conclusion, that vegetable food must have a decided moral influence upon the human constitution, not only because it was in harmony with the Divine commandments, but because he had observed, that indulgence of the carnivorous appetite, tended to bring men more under the control of passion, and, consequently, to make them less able to resist the temptations to which they were exposed. (Hear, hear.) It tended to nourish and cherish the destructive principle, whilst the effect of eating herbs and fruits was exactly the reverse. It was evident, too, that men lived longer on a vegetable regimen, because before the permission \* to eat flesh was granted to NOAH, it was well known men lived a great many hundred years; whilst, since then, as had been stated by the Psalmist, man's life was reduced to "three score years and ten." He did not profess to have looked much into the subject, but it struck him very forcibly, that prior to the use of animal food, the greatest longevity was enjoyed, whilst the brevity of man's existence had certainly followed since the period when it was commonly supposed man began to consume the flesh of animals. (Hear, hear.) Suppose, then, they turned back to that simple happy state of existence in which man was first created: and they would find that those habits which had been recommended that evening were practised then. There was no doubt but that the peaceful state which was then enjoyed, was more or less a result of those habits. He was happy to say his experience, to some extent, bore him out in the conclusions to which he had come, and although he had occasionally departed from those principles, he had that evening been so completely confirmed in them, that he intended, for the future, to act consistently with his convictions, at least for a trial of three months. (Applause.)

The vote of thanks having been put to the

\* See *Vegetarian Messenger*, pp. 41-43.

meeting, was carried in a most enthusiastic manner.

The PRESIDENT said, he felt quite sure it was unnecessary to thank himself and friends for being present on that occasion; for, although they had been at considerable inconvenience in visiting Worcester, they felt themselves very amply compensated by the pleasure they had derived from that most successful meeting. (Applause.) When he thought of the novelty of that subject to the Worcester citizens, he felt, more than ever, confidence in the power of truth to work conviction on the mind. (Applause.) They had, that evening, heard the Vegetarian principle treated of in the various aspects of Divine appointment, historical record, scientific research, and moral influence. They had seen, that in all these points of view, it proved itself calculated to promote the permanent peace, comfort, and prosperity of man, individually; whilst the statistical facts which had been adduced, showed, that in a national sense, it involved questions of the greatest importance. (Hear, hear.) And, in addition to all that, they had had the testimony of the practical experience of those who had put the system to its true test. It only remained, therefore, for them to consider, whether it would not be well for them to avail themselves of the advantages which were enjoyed by those who carried out the principle. It was true many advantages had been described of a physical character, and they were, of themselves, he conceived, amply sufficient to induce all reflecting men to further investigate the subject; and he would promise them, as they pursued it, they would discover much more in it than could be described in one evening. The only way, however, which would enable them to appreciate what had been advanced, and to really understand how it was that so many benefits were enjoyed, was to bring it to the test of their own individual experience. (Hear, hear.) If they would know the truth on that, as on all moral subjects, they must live the truth. (Applause.) And they would find, as they went on in the practice of the Vegetarian principle, that it was not only associated with all their interests and relationships of life in the world; but that it was closely identified with a correct, moral, and even spiritual life. (Applause.) After some further trite remarks, and again thanking them for the honour they had done him and his friends, the President sat down amidst the most enthusiastic applause, which continued for some time.

The meeting then separated, at half-past nine o'clock, highly delighted with the evening's entertainment, the band performing "God save the Queen."

## THIRD ANNUAL MEETING OF THE VEGETARIAN SOCIETY.

ONE of those pleasing events in the history of the Vegetarian movement, the celebration of the anniversary of the establishment of the Vegetarian Society, took place on the occasion of the Third Annual Meeting, on Thursday, July 18th, and following day, in the Town Hall, Salford. We proceed to narrate the particulars of these festivities.

## THE BANQUET.

At 4 p.m., on Thursday, on the entrance of the guests, the most prominent feature of the decorations which attracted our attention, was an emblematical arch over the president's chair, which was situated in the centre of the south side of the hall. The base of each pillar supporting the arch was formed by a wheat sheaf, representing the substantial foundation of the Vegetarian system of diet. On each pillar, above, was seen the rich foliage of the vine, which was laden with luxuriant fruit, exhibiting, in conjunction with the corn beneath, the character of that food which sustained man in the happy and primitive ages of the world. Around each pillar, was encircled a beautiful green band, on which was inscribed in gold, the names of the principal prophets and philosophers, who, in their respective ages, have been living examples, not only of the Vegetarian principle, but of those high moral, intellectual, and spiritual attainments which the practice of that principle, when accompanied with desire for mental cultivation, never fails to realize. On the pillar to the right of the chair, was inscribed the name of "DANIEL" the prophet; and it brought to mind the advantages, mental and physical, possessed by himself and his companions when they refused to partake of the rich dainties of the king's table, and lived on "pulse and water." The name of "PYTHAGORAS" the philosopher, was placed next; and the power which he wielded more than two thousand years ago, which enabled him to win over to the practice of virtue and true temperance, about two thousand people by one oration; and the depth of mind which placed him at the head of the philosophical world, could not fail to make a lasting impression on the minds of the guests assembling, that there was a close relationship between the practice he inculcated, and the moral victories which he achieved. "PLATO" was the next inscription, the brilliancy of his genius bearing powerful testimony to the intellectual excellence of the practical system of philosophy of which he was so devoted a disciple. The name of PLUTARCH formed the basis for this column of mental genius and moral worth,

and the consistency of his character, with the principles which he so deeply imbibed, in the study of those excellent lives which had preceded his own, seemed to form a foundation, in sincerity of purpose, which modern students of philosophy may reflect upon with advantage. On the pillar, left of the chair, were inscribed the names of "SWEDENBORG," "WESLEY," "HOWARD," and "FRANKLIN," adding the testimony of four of the most conspicuous characters in modern times (in relation to theology, philanthropy, and philosophy), to the excellence of the Vegetarian practice. The arch itself was composed of evergreens, formed in graceful festoons, and studded with flowers. On the centre of the arch, forming the most conspicuous motto, was a circular tablet of green, on which was inscribed, in letters of gold, the fundamental principles of the Vegetarian system,

## "MERCY AND TRUTH."

Beneath this, was a large banner bearing the following inscription :

## "THE APPOINTMENT."

"God said, Behold I have given you every herb bearing seed; and every tree, in the which is the fruit of a tree, yielding seed, to you it shall be for meat."

Thus, in this arch, was represented the whole leading features of the Vegetarian system: its foundation in external fact;—in the solid productions of the soil—the support rendered by the history of the past in the experience of the great and good; mottoes expressing the highest motives from which the system can be adopted; the love of "mercy and truth," and obedience to the first appointment of the Creator; whilst the flowers and fruits, by which the whole was decorated, represented, in the symbolical language of the primeval ages, the intellectual, moral, and ideal pleasures which the mind, under correct discipline, so abundantly enjoys.

On the wall to the right of the chair, was a banner, on which was inscribed,

## "THE NATURAL FOOD OF MAN."

"Fruits, roots, and the succulent parts of vegetables, appear to be the natural food of man; and his short canine teeth, not passing beyond the common line of the others, would not permit him, either to feed on herbage, or devour flesh, unless those aliments were previously prepared by the culinary processes;—"BARON CUVIER."

On the wall to the left of the chair, was a banner bearing the inscription :

## "THE FOOD SUITABLE TO MAN."

"LINNAEUS, speaking of fruits, says:—'This species of food is that which is most suitable to man, which is evinced by the series of quadrupeds; analogy; wild men; the structure of the mouth, the stomach and the hands.'"

On the front of the orchestra, opposite the chair, was inscribed :

**"THE PROPHECY."**

"They shall not hurt nor destroy in all my holy mountain."—ISAIAH xi. 9."

To the right of the orchestra, was a pedestal, placed on the marble mantel-piece, containing a niche, in which was placed a bust of MILTON, beneath which was inscribed :

"The lyrist may indulge in wine, and a free life, but he who would write an epic for the nations, must eat beans, and drink water."—MILTON."

On a tablet, placed above the pedestal, was inscribed :

**"CHEMISTRY."**

"Vegetables produce in their organism the blood of all animals; for the carnivora, in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter."—LIEBIG."

On the left of the orchestra, was a pedestal, like that on the right, with a bust of SHAKSPEARE in the niche, bearing the following quotation :

"Sir ANTHONY. 'I am a great eater of beef, and I believe it does harm to my wits.'

"Sir TOBY. 'No question.'

"Sir ANTHONY. 'An I thought that, I'd forswear it.'—SHAKSPEARE'S *Twelfth-night*."

The tablet above this pedestal bore the following :

**"ECONOMY."**

"In every one hundred pounds of flesh purchased, only twenty-five pounds is really flesh, the remainder being simply water."—PLAYFAIR."

Over the entrance of the room to the right of the orchestra, was a banner bearing the inscription :

**"PHYSIOLOGY."**

"Vegetable aliment, as never over distending the vessels, or loading the system, never interrupts the stronger emotions of the mind; while the heat, fulness, and weight of animal food, is an enemy to vigorous mental efforts."—Dr. CULLEN."

Over the door to the left of the orchestra, was the following motto :

**"DIGESTION."**

"Dr. BEAUMONT's tables of digestion shew, that on the average, vegetable and farinaceous food will digest twenty-two minutes, twenty-three seconds, sooner than the flesh of animals."

All the mottoes were tastefully ornamented with evergreens and flowers. Thus, the decorations and mottoes of the room on the one side, showed that fruits and farinaceous constitute the natural and most suitable food for man, as propounded in "the appointment" of God, and as confirmed by the discoveries of the most enlightened anatomists of modern times, and supported by the example of great and good men, whilst those on the other, adduced facts from the present state of the sciences,—from "Chemistry," "Economy," "Physiology," and "Dietetics"—to shew that the most enlightened views of natural philosophy of our own times, are in complete accordance with the sublime truths of sacred and profane history exhibited on the opposite side of the room; whilst "the prophecy" from ISAIAH, showed that the anticipations of success in the future, entertained by those who think and feel most deeply on the subject, are not only well grounded in the science of progressive civilization, but are expressed in the spirit, and even in the letter, of the Word of God.

One line of tables extended the whole length of the hall, on a platform, and nine others diverged therefrom. Large vases of flowers, raised on glass pedestals, formed imposing and beautiful objects of attraction on each of the tables, and were admired both for the choice character of the flowers, the taste displayed by the light elegance of their arrangement, and the harmony of their colours.

**BILL OF FARE.**

**SAVOURY DISHES:**—Savoury Pies, Mushroom and Savoury Pies, Savoury Fritters, Bread and Parsley Fritters, and Savoury Omelet.

**SWEETS:**—Moulded Farina, Moulded Sago, Cheese Cakes, Moulded Ground Rice, Blanc-Mange, and Custards.

**FRUITS:**—Strawberries, Cherries, Gooseberries, and Preserved Fruit.

**BEVERAGES:**—Tea, Milk, Coffee, and Water.

At 5 p.m., JOSEPH BROTHERTON, Esq., M. P., entered the room, and took his seat in the president's chair, amidst the enthusiastic greetings of the company. The following ladies presided at their respective tables, on each of which was provision for 27 guests. No. 1, to the right of the President, Mrs. BROTHERTON; No. 2, to the left, Mrs. JAMES SIMPSON; No. 3, in the middle of the hall, Mrs. ROSTRON; No. 4, Mrs.

JOSEPH MARTIN (Liverpool); No. 5, Mrs. HARVEY; No. 6, Mrs. MILNER; No. 7, Miss BURY; No. 8, Mrs. HORDERN; No. 9, Mrs. FOXCROFT; No. 10, Mrs. JAMES HORDERN; No. 11, Mrs. KERSHAW.

VICE PRESIDENTS: JOSEPH GUNN PALMER, Esq. (Birmingham), CHARLES TYSOE, Esq., ROBERT MILNER, Esq., GEORGE COATES, Esq. (Berlin), JOHN SMITH, Esq. (Malton), WILLIAM HORSELL, Esq. (London), W. HARVEY, Esq., JOSEPH MARTIN, Esq. (Liverpool), LAWRENCE ROSTRON, Esq., RICHARD P. GRIFFIN, Esq. (Padstow).—

CHIEF STEWARD:—LAWRENCE ROSTRON, Esq. — STEWARDS: Mr. H. S. CLUBB, Mr. BANGHAM (Bridgnorth), Mr. BUCKLEY, Mr. WRIGLEY (Leeds), Mr. SIBLEY (Wollaston), Mr. CHARLES TYSOE, Mr. JOSEPH HORDERN, Mr. McGOWAN (Liverpool), Mr. EDWARD HARVEY, Mr. SANDEMAN (Church), Mr. W. H. BARNESLEY (Worcester), Mr. F. SMITH, Mr. HENRY THOMAS (Chester,) Mr. C. T. HARVEY, Mr. SIMPSON ROSTRON, Mr. JOSEPH BURY, Mr. JOSEPH HALL, Mr. THOMAS HORDERN, Mr. FOXCROFT, Mr. JOSEPH HORDERN, Mr. Jos. Mc. FARLANE, Mr. MEGGS (Bury St. Edmund's). There were also present, Mrs. and the Misses McDougall, Mrs. and the Misses Shaw, Mrs. E. Armitage, Miss Newton (London), Mrs. Broomhead, Mrs. Griffin (Padstow), Miss Warne (St. Issey), Miss Brotherton, Miss Simpson (Harrogate), Mrs. I. Wilkinson (Leeds), Mrs. Bynon, Mrs. John Tysoe, Mrs. S. Pope, Mrs. and Miss Palmer (Birmingham), Miss Hamerton (Rastrick), the Misses Williamson, Mrs. Goddard (London), Mrs. Mattacks (Colchester), Mrs. Wrigley (Leeds), Mrs. Beals, Miss Stretton, Miss Hordern, Mrs. Wright (Bolton), Miss Sarah Hordern, Mrs. Sandeman (Church), Mrs. Smiles, Miss Collier, Mrs. Wyth (Warrington), Mrs. Buckley, the Misses Scholefield, Miss Birchall, Miss Thomases (Ormskirk), Mrs. Oxley, Miss Helen Hamerton (Rastrick), Mrs. and the Misses Shaw, the Misses Martin (Liverpool), Miss Southwell (Bridgenorth), Mrs. McFarlane, Rev. E. Warne (Taunton), Rev. J. B. Stretton, Rev. J. Bayley, (Accrington), Rev. D. Howarth, Rev. Thos. Simpson (Harrogate), Rev. T. G. Lee, Alderman Sir E. Armitage, Jas. Simpson, Esq. (President of the Society), T. Manners, Esq., — Shaw, Esq., Jas. Brotherton, Esq., J. H. Hulme, Esq., E. Armitage, Esq., John Tysoe, Esq., J. Scholefield, Esq., Mr. F. Warren, Mr. Storey, Mr. John Peacock (Wigan), Mr. Joseph Bury, Mr. Jas. E. Nelson, Mr. W. Ward (London), Mr. J. D. Scholefield, Mr. W. E. Lancaster (Liverpool), Mr. Vicusseux (London), Mr. Wood (Acton), Mr. Goadby, Mr. Oldham, Mr. Thomases (Ormskirk), Mr. John Wright and Mr. Saml. Wright

(Bolton), Mr. Joseph McMichael (Bridgnorth), Mr. Williams (Coventry), Mr. Thorne (Huddersfield), Mr. Yates (Blackburn), and the representatives of the *Morning Chronicle*, the *Manchester Guardian*, the *Manchester Examiner and Times*, the *Courier*, and the *Spectator*.

At 5, 15 the Rev. J. BAYLEY having said grace, the feast commenced. The grateful odour of the flowers and fruits; the occasional performances of the band; the healthful stimulus of the "wine in the cluster;" the decorations of the room, and the buoyancy and cheerfulness of the guests, seemed to combine with the interest felt on the occasion, to render the scene one of the most pleasing and animated we have ever beheld; and, when viewed in connection with the truths expressed on the walls, and recognised by the thoughts and feelings of those present, and the practical exemplification of those truths, in the provisions of the table,

"—with herbs and fruits supplied,  
: And water from the spring,"  
may be regarded as an indication of progress towards that peaceful civilization which prophets have long predicted, philosophers striven for, and poets described. At the conclusion of the repast, the Rev. EDMUND WARNE returned thanks; and the health of Her Majesty was drunk, in "water pure and bright." Air.—"God save the Queen."

#### THE MEETING.

The CHAIRMAN rose and said:—He felt a gratification he was unable to express, at witnessing that large and respectable assembly, met together on so interesting an occasion. They were met to endeavour to promote the health, the comfort, and the happiness of their fellow creatures. He was well aware that there might be many before him who had not adopted the Vegetarian system, and he begged them to believe that any observations that might be made, would be made in the spirit of charity and good will, and from a sincere desire that all might profit by them. (Applause.) In England, it was their happy privilege that a man might think what he pleased, and might speak what he thought. (Hear, hear.) For he might entertain any opinion that he thought right, without giving offence to his fellow man, provided that he did not uncharitably attack the opinions of others. (Hear, hear.) He wished that it should be considered that he was advocating no new principle, but only desirous to revive old customs. In the golden age, mankind lived upon the fruits of the earth; peace prevailed; they lived to a good old age, and the earth brought forth its fruits abundantly for the sustenance of man. Man degenerated;

he began to live and to feed upon the flesh of animals; disease, misery, oppression, and death were the consequence. It was their object, then, to endeavour to show that it was not necessary for the sustenance of man that he should slaughter animals; that flesh was unnecessary for food, and that the life of man could be far better sustained without it. There was no doubt that it required some fortitude to stand against prevailing customs; but he would remind the present company, that the prevalence of a custom was no test of its truth, or of its excellence. (Hear, hear.) Many customs, and many opinions, had been entertained in former times, which had been exploded when the light of science had been brought to bear upon them; but he was well aware of the difficulty there was in eradicating long established customs. He felt happy to behold so many young people before him. (Hear, hear.) They had not so much to unlearn as those who were older. Nothing could be of greater importance to a community than the establishment of good customs, though they found that it was far more difficult to unlearn than to learn. An ancient musician always charged a double price to those who had been under a former master, because he knew, by experience, that it was always more difficult to break his pupils of bad habits than to teach them new ones. So it was with regard to their habits with respect to food. The prejudices that operated were difficult to overcome. They might succeed in inducing persons to change their opinions upon many subjects, but how difficult it was, after having convinced persons of the truth of any proposition, to induce them to change their practice. Many might be entirely convinced, and be ready to approve of what was done, yet were so wedded to custom, and so trammelled by the spirit of the world, that they dared not act according to their convictions. Therefore, it was necessary that societies should unite together. The wind that would blow out a candle, would only have the effect of lighting up a fire; and it was by union that they had strength, and if mankind would unite together to establish good customs, and make them fashionable, then persons who might be entirely convinced, even though lacking great fortitude, might, by association with others, be induced to adopt habits that were calculated to promote their own comfort, as well as the welfare and happiness of their fellow beings. It was necessary for strangers to bear in mind, that there was some reason for doubting whether established customs were right or not. It was once a prevailing opinion that the earth and the moon were flat; that the earth was many thousand times larger than the sun; that the sun and

the stars revolved round the earth; but notwithstanding that science had proved that it was the earth's motion that caused day and night, and the various seasons; that it was not a truth that the sun and stars revolved round the earth, but that those appearances were caused by the revolution of the earth. Those were opinions that had been entertained for a great number of years, and many who first promulgated the truth on those subjects, had actually suffered great persecution. Even in the present day, they found that many of their great discoveries had been met by opposition and persecution, in the first instance; and yet they had ultimately triumphed. They found that there were many customs that formerly obtained, that had become exploded; and there were others that needed to be put an end to. It was not because of its general practice that a custom was right; war had been practised, but yet none of them would say that it was right. They found that capital punishments had obtained for a long time, and yet they were gradually, even in their own country, becoming more and more unpopular; (Hear, hear, and applause.) and they had reason to believe that they would become entirely abolished, because they were entirely contrary to reason, justice, and humanity. (Applause.) They found, again, that the burning of Hindoo widows, the slave trade, bull fights, cock fights, and all sorts of cruel sports which they were ready to admit were not right, had been practised; and they found that as mankind became more and more enlightened, those customs ceased to exist. It was once thought quite right by many persons, to indulge in intoxicating liquors; but they found, now, that there was a very prevalent notion amongst thinking minds, that those liquors were not necessary for the sustenance of man, and that to partake of them, only tended to misery, to produce disease, crime, and wretchedness. (Hear, hear.) It would be so, he believed, with regard to the Vegetarian system. It was true that the first man lived upon the fruits of the earth, and that mankind could be much better sustained by them than by partaking of animal food. There was not a person present before him, that would not shudder at the idea of being called upon to live entirely upon flesh. That which required the sacrifice of life, would not sustain life when taken alone. They must mix it with other kinds of food, to make it suitable for the support of life. Then the question was not, "shall we entirely live upon flesh?" but "why may we not live upon a mixed diet?" that is, partake of a little flesh, along with a great deal of vegetable substances. He would tell them it was just the same principle as the moderate drinkers espoused: they sup-

posed that there could be no harm in taking intoxicating liquor in moderation, but it was found that by partaking of a little and a little, they were gradually conducted to that which led to habit, that could not easily be got rid of. It was so with regard to food, in partaking of small quantities, under the impression that there could be no harm in it; whilst in point of fact, they were keeping up a system that was fraught with evil consequences. Thus it was true, that

"I'll habits gather by unseen degrees;  
Brooks make rivers, rivers run to seas."

It was by the gradual observance of that which was wrong, that led to that state which made it so difficult to eradicate evil. Although he was aware of the great difficulty that there was in convincing persons who were determined that they would not be convinced, and was quite sure that he could not convince every one, he would wish all dispassionately to consider the various facts that were brought under their observation; to consider the law of nature, the law of Scripture, and the authority of the wisest and the best of men. They could see in the anatomy of man, that he was formed, as all naturalists would admit, to be an herbivorous or frugivorous animal, rather than that he should be carnivorous. The formation of the teeth, the colon, the stomach, the intestines, and the various other parts of the human frame, seemed to indicate that man was designed to live upon the fruits of the earth, upon farinacea and vegetables, and not upon the flesh of animals. The earth produced every thing that was necessary for the sustenance of man, in the vegetable kingdom, in which all the elements were to be found for the support of animals; and it was another indication, that God had implanted in the human breast a feeling of repugnance to the slaughter of animals. Providence first designed that every thing necessary for man should be thus presented; and why should he embrue his hands in the blood of animals, when he could be sustained so much better on the fruits of the earth! He thought that every one present must be convinced, from the sumptuous feast of which they had partaken, that it was possible to live without the flesh of animals. (Applause.) They would see, in practice, that partaking of the fruits of the earth had a tendency to all that was good; to peace, and to every thing that could advance his happiness; whilst the feelings of mercy, justice, and humanity, in the human breast, were cherished by habits which conducted to a temperate and useful life. Therefore, he thought they might conclude, that the laws of nature clearly indicated that it was not necessary, or expedient, for man to slaughter animals in order to sustain life. And then they came to the

laws of Scripture. What did they find there? They found a precept, a prohibition, and a promise. When God had created mankind He blessed them, and said, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat." Gen. i. 29. He had afterwards prohibited the eating of flesh, for he said "Flesh, with the life thereof, which is the blood thereof, shall ye not eat." Gen. ix. 4. "Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people. Moreover ye shall eat no manner of blood, whether it be of fowl, or of beast, in any of your dwellings." Lev. vii. 23—27. (Hear, hear.) Again, God said, "Thou shalt not kill." And they had pointed out, in various parts of Scripture, what was necessary for the sustenance of man's life. Thus they had the command and the prohibition, and in the New Testament, under the apostolic decree, they had a promise, "If ye abstain from things strangled, and from blood, ye shall do well." And to show that by man's abstaining from those things would lead man to happiness, that prediction was given: "Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." Deut. xxviii. 5, 6. And the prediction which he saw placed opposite to him, would be fulfilled when mankind obeyed the laws of Scripture. "They shall not hurt nor destroy in all my holy mountain!"—Isa. xi. 9. (Applause.) They had, then, the law of nature, the law of Scripture, and the authority of many of the enlightened men in all ages who had adopted the system. They found, in ancient times (1,500 years before the flood), as all admitted, that mankind lived upon the fruits of the earth. They found, also, many examples given in Scripture. There was the case of DANIEL and his companions; and there were many cases recorded in history, of the most worthy and enlightened men who had adopted the system, declaring from their experience, that it was calculated to promote the health and the well being of man. So that they had the three united testimonies, the law of nature, the law of God, and the authority of experience and example of the most enlightened men of all ages. They saw, again, that the Vegetarian system was preferable to that of partaking of the flesh of animals, however it might be procured. But there was another

consideration that he wished ever to be kept in mind, and it was, that animals were liable to disease. (Hear, hear.) They found that they were liable to the small pox, diseases of the lungs, and various other disorders; and that man, partaking of the flesh of animals having those diseases, must certainly be in great danger of having his life very much impaired, or destroyed, in consequence. He had no hesitation in saying that, in England, there were diseases amongst the animals to a very alarming extent, and he might state, as a fact, that a committee had lately been sitting in the House of Lords, which had just made a report with regard to the infectious diseases of animals. The witnesses had stated, that many thousands of animals were infected with disease, at the present time; that it prevailed over 11 or 12 counties; that in some flocks of sheep, nearly three-fourths of the flock had been destroyed by the disease. They stated, also, that those diseased animals were sold for human food, and were partaken of by the poor of this country. Such was the avidity for animal flesh, if it could only be procured at a low price. He had given them the higher motives for adopting the Vegetarian system, and he thought it right to give them the lower ones. The witnesses had stated before that committee, that this diseased meat was sold in London, to a very alarming extent. There were Insurance Offices in London, that insured animals for the graziers, and when they found that those animals were diseased and going to die, they transferred them to their own slaughter house in the country, 160 miles from London, to be dressed and prepared for the London market, in order that they might be remunerated to some extent, for the loss which they sustained. And it had been declared by one of the witnesses, that if he had 100 carcasses of cows at that moment, in the neighbourhood of London, he could sell them in 24 hours, however much they might be diseased, or of whatever distemper they might have died. It was also stated that those who purchased this diseased meat were those that kept soup shops, sausage and "polony" makers, "a-la-mode" beef houses, &c. (Sensation.) One witness declared he knew one of those shops, that dealt to the extent of £500 per week in diseased meat, which was thus distributed amongst the people. Therefore, he shewed them that there was disease among the cattle, and that unprincipled persons had no hesitation in selling that meat which was declared by the inspectors as totally unfit for human food. Yet many would continue a system that was spreading disease and death among the people. No one could partake of animal food, and be sure of not receiving that injury, because they could not tell whether it was diseased or not.

Perhaps they would suppose that all the iniquity took place in London; but there was another witness who showed that an immense quantity of diseased meat, in Manchester, Bolton, Oldham, and neighbouring towns, was continually on sale. And the evil was increasing to a very alarming extent. Would they believe, that last year, in Manchester, there was upwards of 28,500 lbs. weight of bad meat declared to be unfit for human food, and persons were fined to the extent of £129. He would ask if 28,000 lbs. of that kind of meat could be seized by the inspectors, what must have been the amount sold that had escaped their vigilance. They could see, then, that that evil was at their own doors, for though they might escape themselves, their neighbours must be continually subjected to it. It had also been stated, that when a sheep died of small pox, or scab, that it was apt to impart that disease to the human being; and thus, an immense part of the population was diseased, from partaking of that deleterious food. He had thus endeavoured, briefly, to show that what the Vegetarians proposed that they should adopt as a rule, was calculated to promote their health; and it was not difficult to show that the adoption of the Vegetarian principle was favourable to the spirit of humanity. It was favourable, inasmuch as it tended to ennoble and to elevate man. It was good for the individual; it was good for a family; it was good for a community. In a domestic point of view, or in an economical point of view, there was a very great saving. There was a common notion, that there was more nutriment in animal food than there was in vegetable food. Why, chemists who were not favourable to the system, had shown that that was a great mistake. (Hear, hear.) Many persons said "I agree with you that it may not be so healthful, that it may not be so good, but we like it." Again, they knew that it was dear, that it was a luxury, and that it was quite certain that beef was ten times dearer, when they compared the amount of nutriment which it contained with the amount derivable from farinaceous and vegetable food. (Hear, hear.) Many of them had seen those tables which showed that the relative proportion of solid matter in beef, to the water, was 25 parts of solid matter, and 75 parts water; whereas peas, and beans, and wheat, contained as much as 84 or 86 parts of solid matter, and only 14 or 16 parts of water. (Applause.) That clearly demonstrated those kinds of food many times more nourishing than when transformed into flesh. On those grounds, as a mere saving to those who liked economy, or wished to become perfectly independent—by means of limiting their wants, and par-

taking of that which sustained life best, and at a tenth part of the cost, if they wished merely to have that which was necessary for the sustenance of man), would they find in the Vegetarian system, the means of accomplishing their purpose. They knew that the same quantity that would support one man with flesh, would support twenty who would partake of vegetables. Therefore it was good as regarded the community; and they found that if they partook of that which nature produced, instead of its being formed into flesh, they would get all the elements for the sustenance of life, without those impurities which he had just mentioned. He recollects the observation of a gentleman, to the effect that it had only cost him  $2\frac{1}{2}$ d. a day to live upon vegetable food. (Hear, hear.) If a man could live upon  $2\frac{1}{2}$ d. a day, he certainly had no occasion to fear want. (Applause.) The English nation spent a great deal more than was necessary in luxuries, and if mankind would only come down and live as they did in ancient times, they would not have occasion to spend so much time in labour, but would be able to enjoy the noble exercises of the mind. (Hear, hear.) Man could contemplate the beauties of creation, he could really enjoy life in this world, and he might be prepared for the enjoyments of the higher order of beings in another. (Applause.) Therefore, whether they regarded this life or the future, whether they regarded their own life, that of their families, or the community at large, or whether they regarded peace, happiness, or benevolence, or whatever conducted to the welfare of man, they could find, on all these grounds, reasons for the adoption of the Vegetarian system. He felt quite convinced that those who would give it a fair trial, as he had done, would be able to bear their willing testimony to its excellent effects. They would feel that they were called upon to do what they could to remove that darkness from the minds of others, and thus bring them to enjoy the same degree of happiness and comfort which they themselves enjoyed. (Prolonged applause.)

The SECRETARY then read the report of the operations of the Society during the past year, which showed that the progress of the Vegetarian principle, privately and publicly, was far greater than had been anticipated. Among the public efforts made by the Society, were mentioned the Festival in the Town Hall, Manchester, on the 12th of July, 1849; upwards of forty public meetings and lectures in Manchester and its neighbourhood; meetings in London, Cornwall, and other parts of the country; two banquets at Padstow; a public soirée at Worcester, besides public and private soirées in London, Manchester, and Salford. Reference was also made to

the progress of the Vegetarian system in Scotland, Ireland, Prussia (where the *Vegetarian Messenger* had been translated into German), and America, where a Vegetarian Society had been formed, to which an address had been prepared, by the officers of the English society, for presentation at the forthcoming banquet to be held in Philadelphia, in September, 1850. The Society had also co-operated with the Peace movement, in sending a delegate to the first, and eighteen delegates to the second continental Peace Congress. Private correspondence, and the discussion of the subject in the newspapers, had been powerfully promotive of the objects of the Society, and were recommended to the members as means of future progress. The number of members of the Society was 578, showing an increase of 138 since the last annual report. The treasurer's account showed a balance in favour of the Society, but attention was called to the accounts themselves, to show that that state of the funds had been secured by the benevolent contributions of a few of the members. The officers felt it a privilege to serve in a work which they regarded of high importance to the human family, spoke in terms of the highest confidence of that future success which truth, combined with mercy and kindness, could not fail to realize; and referred, in conclusion, to the encouraging fact, that a movement having for its object and tendency the promotion of true civilization in the world, was sure to be under the direct providence of Him who had created and continually desired to bless mankind. (Loud applause.)

The CHAIRMAN said, he had the pleasure of introducing to them a gentleman, to whom the public, and especially the Vegetarian Society, were greatly indebted for the facts, arguments, and important truths which he had brought before the world in support of the Vegetarian system; he alluded to Mr. SMITH, the author of *Fruits and Farinaceous the Proper Food of Man*. (Loud applause.)

JOHN SMITH, Esq., who was received with great enthusiasm, said he could not refrain from expressing the pleasure he felt in that most delightful meeting. And although his feelings were always averse to public speaking, he felt it imperative that he should sacrifice private feeling to his sense of duty. If he had made his appearance in any other locality than that room, at that period, he felt assured, a voice within him would have said, "What doest thou here?" (Applause.) The Vegetarian Society had to prove and carry out the great fact, that it was not necessary to kill in order to live. (Hear, hear.) Since the Society was established, its principles had been rendered much

more public than it could, at one time, have anticipated. Many of the reviewers looked very shy at Vegetarian publications, at first; and some of those who did read them, considered them fanatical productions; but he was happy to say, that the conductors of some of the best periodicals were beginning to look with a more favourable eye upon their proceedings. He might name several that had been pleased to pass commendations upon their sentiments, accompanied, of course, with a large amount of dissent. The last number of the *British and Foreign Medico-Chirurgical Review* contained an excellent article upon "Vegetarianism." And, although much opposed to the general and exclusive adoption of a fruit and farinaceous diet, it admitted many of the facts and inferences for which Vegetarians contended. The high professional character of that work, and the talent displayed by its editor and contributors, in matters of science, entitled all the facts and arguments they employed to great respect. The reviewer had first pointed out the difference between the principles and practice of Vegetarians, alleging that while they professed to derive their food exclusively from the vegetable kingdom, they consumed, in their various culinary preparations, very large quantities of milk, cream, butter, eggs, &c. He had also remarked on the great amount of nutriment contained in the preparations which they consumed at a meal, and the immense trouble and expense required to prepare them, and then said: "We should like to know who may most consistently place omelets and egg fritters upon his table, the man who believes that the Creator intended him to eat the products of animal as well as vegetable life, or he who maintains that the welfare of the human race, both physically, morally, and intellectually, is best consulted by a diet of fruit and farinacea?" Answer us that Mr. SMITH." He felt bound to admit the general correctness of those observations, and to express his conviction that much mischief resulted to health, by indulgence in rich compounds of food of any kind, and that in a physiological point of view, and probably on one or two other accounts, large quantities of these highly-seasoned and rich dishes, were almost as objectionable as the flesh of animals. He would, therefore, caution all Vegetarians against too free a use of them. They might be admissible at their banquets and soirees, to demonstrate to strangers and inquirers what an immense variety of rich and nutritious dishes could be produced without animal slaughter; they might also be used as a transition diet of which flesh formed no part, but when circumstances would permit, an entire rejection of whatever was not simple in composition, would be undoubtedly

an advantage with regard to health and economy, as some Vegetarians had already found. The limits within which the dietary of the Vegetarian Society was restricted, excluded nothing but the flesh and blood of animals. To have made the conditions of membership more exclusive, would have greatly impaired the usefulness of the Society. Judging of the Vegetarians as a body, therefore, their principles and practice were not inconsistent with each other, their rules expressing their principles; and the consistency of individuals, should be judged of by the opinions they privately entertained. (Hear, hear.) Some had become Vegetarians, because they believed that God had forbidden man to kill animals and to feed upon their flesh and blood; others because they considered it inconsistent with the character of a moral, benevolent, and rational being, and contrary to the instinctive feelings of man, to kill and eat animals. If their inquiries proceeded no further than that, they might possibly consider milk, eggs, &c., as a necessary part of human diet; consequently, their opinions and practice would be in harmony, though they made a free use of those articles, and the charge of inconsistency could not be maintained against them. (Applause.) Others, again, rejected animal food from their diet, because, from a careful study of the organization of man, and from an unprejudiced investigation of anatomy and physiology, they saw plain indications that man had been specially adapted to a fruit and farinaceous diet, and inferred, that, when climate and other circumstances permitted, an exclusive adoption of that diet would be most conducive to health, and, as far as food was concerned, to the highest development of which man was susceptible. Yet, though they held those views, they might not deem themselves called upon, at once, to dispense with milk, eggs, &c., until improved modes of cooking, family arrangements, the usages of society, and other influences would allow them to relinquish those products, without causing inconvenience, discomfort, or injury to health. Principles might be true in the abstract, and the reduction of them to practice might be of the greatest possible benefit, when not opposed by adventitious circumstances, which might be such as to render the principles inoperative. No one would lower the standard of Christian morals because of his inability to reach it in his present social position; nor should the Vegetarian flinch from the acknowledgment of his mental convictions with regard to the best and most natural food of man, although unfavourable conditions might, for the present, render the carrying of them out impracticable, or inconvenient. When, therefore, a Vege-

tarian advocated an exclusively fruit and farinaceous diet, he might take circumstances into consideration, and believe he had a right to make use of milk, eggs, &c. if he found it more convenient, more agreeable, or more to his advantage to do so. If even he determined to exclude all such articles at home, he might find it almost impossible, at present, to avoid the use of them when separated from his own domestic circle; but, entertaining those opinions, the conscientious Vegetarian would endeavour to dispense with them as much as possible; and he (Mr. SMITH,) felt persuaded that a purely fruit and farinaceous diet would be attended with the most satisfactory results, when domestic and social arrangements favoured its adoption. (Applause.) There were some earnest members who thus carried out their convictions, and rejected all animal productions from their diet, and he trusted the apparent sacrifices they made, would be amply compensated by sound health, and a happy life. (Hear, hear, and applause.) Any discrepancies, however, between the principles and practices of Vegetarians, was no more a confutation of the evidence they advanced in favour of their diet, than the inconsistent conduct of Christians was a refutation of the truths of Christianity. (Applause.) The reviewer had then observed, "We have introduced the subject to our readers, rather for the sake of calmly inquiring what there was in the *principles* of Vegetarianism that deserved their serious consideration, than of taking its professors to task for the mode in which they carry them out. We think we shall be able to show, that the inquiry will not be profitless; and that in studying the principles of dietetics, we may take a leaf out of the Vegetarian book, which may afford us materials for the improvement of the dietetic treatment of disease, even if we find no sufficient reason for changing our usual habits in health." A few months' steady, judicious, and impartial experiment, would, he thought, encourage the reviewer to give a less qualified approval of a fruit and farinaceous diet, in health, as well as in disease, and he trusted he would soon be induced to make the trial. (Hear, hear.) The reviewer proceeded to say, "We allow, that, at present, much needless pain is inflicted in the killing of animals for food; but this is not a necessary part of the system, and is quite capable of being put an end to." He, (Mr. SMITH,) believed it to be a necessary and irremediable part of the system; for when human beings were constantly employed in slaughtering animals, the feelings necessarily became obtuse and callous; severe injuries were inflicted, without thought, nay, even pleasure and merriment were caused by the fruitless efforts of the dumb

animal to avoid or resent the tortures inflicted on it, and he would ask, what law would be sufficient to restrain such brutalities? No Animal Protection Society could prevent the natural consequences of such employments. Let them mark the force of habit in such cases. The incipient cook revolted at the idea of strangling poultry, bleeding geese to death by an incision in the head, and turkeys by the excision of the tongue; the future sportsman would feel a sympathy for the wounded pheasant, and hare; and even when the art of killing had become familiar to those two characters, in their respective departments, so that the occupation was a pleasure rather than a task, they would recoil, if required to slaughter a lamb, a calf, or an ox. (Hear, hear.) The butcher felt quite at ease, though drenched with blood, and constantly witnessing the death struggles of the higher mammalia, yet would be horror-struck at the thought of shedding human blood; whilst the veteran warrior, whose trade it was to butcher his brother whom he had never before seen, exulted in the carnage which his musket and sword had effected, and, even our own countrymen were said to have longed to taste the flesh of their Indian adversaries! One fact spoke volumes upon that point; men of rank and education, not excepting magistrates, and clergy, derived a great portion of their pleasure, not only from the *sports* of shooting and coursing animals, whose flesh might serve them for food, but also from hunting, during many successive hours, animals, which, when dead, were of no earthly use. (Hear, hear.) They might allege that otters and foxes were destructive animals, and therefore ought to be killed; but, was that the motive? Was it not well known that they encouraged the breed of foxes, and punished those who destroyed them, in order that they themselves might enjoy the pleasure of the chase? That could be considered in no other light than wanton cruelty, a relict of barbarous ages, when cock fighting, badger hunting, bull fights, &c. had been the prevailing amusements. Seeing, then, that animals were tortured, and killed, or as the reviewer expressed it, "kept for hours in all the agony of the death struggle, and torn in pieces while yet alive, at the last," for the sole purpose of affording amusement to the higher classes of society, there seemed no possibility of divesting the trade of slaughtering animals, from the cruelties which were at present attached to it. (Hear, hear.) But the brutal tortures inflicted on animals, were not confined to the slaughter-house,\* for while, under the control of drovers, and others, during travelling, at market, and

\* See DICKENS'S *Household Words*, May 4th, and June 29th, 1850.

elsewhere, the sufferings of cattle and sheep were beyond all calculation. Organic disease might prevail to such an extent in animals, as to threaten almost immediate extinction of life, and the blood, and other fluids, might be extremely vitiated, and yet the purchaser of the flesh might be unable to detect any symptom of disease. That was not the case with fruits, roots, and grain; for, although the reviewer had attempted to show that vegetable diseases were likely to prove as injurious as those of the animal creation, those articles might be either kept for long periods without injury, or the sight, smell, and taste, would give indubitable testimony of the lurking evil, and though frauds of various kinds, not easily to be detected, might be practised upon grain in a ground state, that might always be guarded against by persons purchasing their own corn, and, if necessary, by grinding it at home at a very small original outlay. He, (Mr. SMITH,) considered, therefore, that there was very little danger of disease arising from a diet of fruits and farinacea, where common prudence was exercised in the selection, preparation, and combination of them, and where temperance, as to quantity, was duly observed. "We quite admit," (said the reviewer,) "that man's natural instincts do not lead him to devour raw meat; so that, until the art of cooking was invented, he had no option between animal and vegetable food. It is certain, that from the time when the first roast was eaten, man has continued to be a cooking animal; and we think that there is abundant reason to believe, that the Creator intended man to use his wits in the coctorial art, just as much as in the arts of cultivation, or in providing himself with those external defences against the weather, of which other animals are made independent from the first." They had there a candid admission, that fruits and farinacea were the original food of man. The first man had been a Vegetarian, and he believed the last of his race would be Vegetarians also. (Hear, hear.) It would be evident to an unprejudiced mind, that, if the first men lived on the fruits of the earth, their organization must have been best adapted to that kind of food; and, consequently, it must have been the most natural to them; to suppose otherwise, would be to grant that, in that instance at least, the all-wise Creator had failed in the design so strikingly manifest in all his works. (Hear, hear.) The only legitimate conclusion they could possibly arrive at, was, that man was originally a Vegetarian, because his organization was best adapted to that kind of diet, in which case, no acquired knowledge of his own could supply him with a better, unless the circumstances under which he might be placed, were changed, and if changed, then it behoved him

to ascertain how near his new condition would allow him to adhere to his original food. He, (Mr. SMITH,) granted, that the Creator intended man "to use his wits in the coctorial art," but the most likely way to succeed in that, was to use them in the direction in which his organization and his instincts pointed, not in direct opposition to them. (Hear, hear, and applause.) By uniting a farinaceous to a fruit diet, when climate and other circumstances prevented the exclusive adoption of the latter, man used his wits, so to speak, in harmony with his instincts; but when he slaughtered animals, and carnivorously devoured their mangled bodies, he neither obeyed his instincts, nor acted in conformity with the deductions of reason from acquired knowledge. (Hear, hear.) Instinct, or the senses of sight, smell, taste, and touch, almost infallibly directed man, and all animals, when in their natural habit or condition, to the food most appropriate to their respective natures, as well as to all other acts upon which their well being and reproduction depended; but if their condition or circumstances were changed, instinct did not so easily adapt itself to the change; hence, animals dependent upon their own instincts, had a limited range, as to climate, &c. and still more so, if their digestive organs were either decidedly carnivorous, or decidedly herbivorous," the law of their conformation admitting little modification by habit, or external circumstances." In man, the perceptive and intellectual faculties were developed, by which he acquired knowledge, traced general laws, and became acquainted with abstract principles, and thus was enabled to conform to new conditions. His digestive organs, also, were of such a type, that, although specially adapted for fruits, roots, and grain, they could, with less detriment to the system than any other type, conform to new circumstances, and embrace the extremes of a carnivorous and herbivorous diet; but they were not hence to conclude, that all the interests of his economy would be as well secured upon an omnivorous diet, as upon that which was most natural to him. When man increased and multiplied, and began to replenish the earth and subdue it, he necessarily entered countries where neither fruit nor grain could be procured; he therefore became a hunter, and lived by the chase, as would be the case when man first inhabited Britain; but, as the reviewer had observed, (though he applied the observation differently,) "Man was created a progressive being," and was not destined to live thus, "through the whole course of his existence, because his progenitors found these the most available sources of nutriment." No, he was "to use

his wits," to gain knowledge by experience, to pass successively from the wild life of the hunter, to the pastoral life, and then to the agricultural and horticultural. (Hear, hear.) "The general condition of the inhabitants of this island, at present, was a transition one, between the pastoral and agricultural; the Vegetarians were taking a step in advance, and it only required the numerous advantages of their diet to be better known, and more generally experienced, for all to follow them. (Applause.) The reviewer had then commented upon the observation in *Fruits and Farinacea*, that "cruelty, immorality, and disease, marked the progress of man in this unnatural diet." According to this doctrine, he had observed, "the progress of cruelty, immorality, and disease, among different nations, should stand in direct relation to the amount of animal food they consume;" and then he had adduced instances from different countries to prove that that was not the case. It was not advocated, however, that one is the *inevitable* consequence of the other, but only, that the direct tendency of animal food was to produce those effects, and of a fruit and farinaceous diet to counteract them. (Hear, hear.) Human character was not exclusively, nor even principally the effect of diet, but a compound product of original or hereditary constitution, diet, education, social habits, national institutions, and a variety of other influences; and, *ceteris paribus*, science and facts united in proving the superiority of a vegetable diet in contributing to the production of moral effects. Hence, a reference to the diet and morals of nations, would not throw much light upon the subject, unless they took into consideration, all other circumstances which assisted to form and modify human character. The allusion to the declension of men from virtue, was rather to mark the concentaneous progress of *kreatophagy* and cruelty, than to prove that one was the necessary consequence of the other. (Hear, hear.) "It might just as well be affirmed," said the reviewer, "that man was destined to remain in the condition in which he still exists in the least advanced portions of the globe, as that man was destined to live upon fruits and farinacea through the whole course of his existence, because his progenitors found these the most available sources of nutriment." But why, said he, (Mr. SMITH,) should he *not* continue to live upon his original food to the end of time, if it was best adapted to his organization, and if it could not be shewn that some other kind of food was better for him? Let the reviewer answer him that. He owned, probably to a greater extent than the reviewer would be disposed to admit, that man was a progressive

being; but his mental progression would principally depend upon a knowledge and application of general and particular laws, by means of which he produced new and stupendous effects, and acquired an almost unlimited power over all subordinate animal existences, as well as over inorganic matter; but he would most assuredly retrograde if he sought to reverse the laws of his economy, or to permanently change the function of any one organ. Each was so wisely constructed as to be capable of considerable diversion from its appointed labour, and might assume, for a time, even a vicarious function; but they might depend upon it, the more clearly man apprehended the original intention and design, and the more strictly he kept an organ to its appropriate labour, the more effectually would it perform its office, and the better would it be for himself. It was true that man could "construct railroads and electric telegraphs, or throw bridges across broad rivers;" that, however, was not by subverting the laws of organic matter, but by applying every material to the purpose for which it was best fitted. A man's arm might possibly, by mechanical appliances, be made to answer the purpose of a wing; but could it be made to perform the office of a wing as perfectly as it effects that for which it was specially constructed? Could the reviewer suggest an alteration in the form, nature, or adjustment of any organ in any animate being whatever, which should enable it to perform its function better? Or could he discover any function which, as at present constructed, the organ could more efficiently fulfil? If not, why seek to divert the digestive organs of man from their original intention, however apt they might be to assume other offices? Man might, from necessity, or convenience, depart from his original and natural food, but whenever circumstances permitted, he would find it to his advantage to return to it. (Applause.) "It may be freely admitted," observed the reviewer, "that when we look to the organs of the senses, and to the locomotive apparatus, for indications of the method in which the food is to be obtained, we altogether miss the usual organization which accompanies the carnivorous propensity; but it does not hence follow, that man was exclusively destined for an opposite regimen. One of the most wonderful peculiarities of the human constitution, is the improbability which is manifested in every one of its faculties. The senses of man may all be cultivated by constant attention to their indications, to such a degree as to serve every purpose that the keenest sight, scent, or hearing of carnivorous animals can answer." "From the very fact that the digestive apparatus of

man is adapted to make use of any kind of food which his taste leads him to appropriate,—that his taste adapts itself to almost any aliment of which his circumstances enable him to avail himself,—and that notwithstanding his physical disadvantages, there is no spot where any kind of food is to be obtained, in which he cannot support himself,—we should be led to conclude, in the absence of any decidedly herbivorous or carnivorous character about his teeth, stomach, and alimentary canal, that the Creator had purposely left him to a free choice.” The writer seemed there to consider the senses and digestive apparatus of man so protean in character, that they could assume any office which man willed them to possess; that he was truly omnivorous, and could digest equally well, the food of the carnivora, and that of the herbivora, a free choice and cultivation, or habit, being all that was necessary to place him either in one class or the other. It was admitted by Vegetarians, that man *could* live upon either flesh, or herbs, or a mixture of the two; but they denied that his physical, mental, and moral character, would be so well developed, upon any of these diets, as it would upon fruits and farinacea, which were neither flesh nor herbs, but intermediate as to composition and consistency, and for which his whole organism seemed to have a special adaptation. The reviewer admitted that the usual organization of the carnivora was absent in man, and said, it did not follow that man was exclusively destined for an opposite regimen. Certainly not; Vegetarians did not contend that he was herbivorous any more than carnivorous, although they were frequently represented as doing so.\* After discussing the subject in relation to anatomy, and the composition of the blood, Mr. SMITH arrived at the conclusion, that to man had been imparted not only instincts but perceptive and reflective faculties, and that the latter, when properly exercised, would harmonize with the former, and direct their action under new circumstances; and by their united influence, he had no doubt most delicious artificial fruit would be formed, of a proper consistency, which would unite the delightful flavour of the productions of the warm climates, with the nutritious and heat-imparting properties of the farinacea of colder zones. In this country, a union of fresh, dried, or preserved fruit with farinacea, in different forms, was decidedly most suited to the climate, and he trusted, ere long, that the combination of them for human food, would be much more general. (Applause.) Sufficient attention had not yet been paid to the cultivation of the various fruits in this kingdom,

so as to render them plentiful and cheap. Corn and sugar could be obtained at a low price, what was there to prevent fruit from becoming equally accessible to the poor? Many soils which would not grow wheat, would produce excellent fruit, and he knew of no employment for labour and capital which would more amply remunerate a man of talent and enterprize, than undertaking to grow fruit for the million. (Applause.) The consumption of fruit was rapidly increasing, and no effective measures were taken to make the supply equal to the demand; therefore, let agriculturists turn their attention to the subject, and thus employ much of their land at present unprofitable. (Hear, hear.) There was a glut of capital in the country, scarcely paying any interest, why not use it in rendering our country more fruitful, in which undertaking both principal and interest would be safe? Let landlords encourage and assist their tenants to carry out a project which must eventually be profitable, though for a few years there might not be a great return. He had conversed with a scientific and practical man on that matter, who saw the immediate necessity for something of the kind being done, and who was determined to act accordingly. Let others follow his example, and endeavour to supply abundance of fruit to their countrymen at a small cost, whilst at the same time, they would materially improve their own finances. (Applause.) The latter part of the article in the *Review*, consisted almost entirely of well authenticated facts from nearly all parts of the earth, to prove that a fruit and farinaceous diet was quite adequate to support the health and strength of those who made use of it. The writer then had remarked, “We freely concede to the advocates of Vegetarianism, that as regards the endurance of physical labour, there is ample proof of the capacity of what is commonly called the vegetable regimen, that is, abstinence from flesh meat, to afford the requisite sustenance.” After having observed that some of the people thus living used milk, &c., he had said “Still there appears ample and unexceptionable evidence, that where neither milk nor any of its preparations is in ordinary use, a regimen consisting of bread, fruits, &c., is quite adequate to the wants of a population subsisting by severe and constant toil.” “We purposely select examples from all the principal families of mankind, to show that this is not, as some have supposed, a matter of *race*; but that, in every great group of nations, there are large bodies of men, to whom a purely vegetable regimen is habitual,—these consisting of the very individuals by whom the work of the community is chiefly done. In India, as every one knows, a large proportion of the

\* See *Fruits and Farinacea*, p. 54, 2nd Edn.

native population subsists upon a vegetable diet; there the general order of things is reversed, for it is among the higher classes that the abstinence from flesh is universal, and among the lower that the greatest consumption of meat takes place. Whatever may be their mental capacity, there can be no doubt that the physical conformation of the high-caste Hindoos is as perfect as that of any nation in the world." "In concluding, then, that the vegetable kingdom is perfectly capable of supplying the necessary wants of man, under all ordinary circumstances; and that, in particular, it is quite adequate to the production of an amount of physical force which can probably not be permanently surpassed on any other dietetic system, we consider that the advocates of Vegetarianism have a wide and secure basis of experience, such as can scarcely be shaken by any negative testimony—certainly not by the fullest proof of the unsuitableness of a vegetable regimen to *individuals*. It is altogether a different question, however, whether a purely vegetable regimen is more favourable to health, vigour and endurance, than a purely animal or a mixed diet. That a purely animal regimen does not, of itself, produce nervo-muscular power, or superior bodily development, is sufficiently proved by the inferior *physique* of some of the most purely kreatophagous people on the face of the globe; namely, the inhabitants of the northern coast of Asia, the Samoiedes, Ostiaks, Tungooes, and Kamschatdals, with the Laplanders at the European extreme, and the Esquimaux, by whom this race is continued in North America—these nations being amongst the smallest, weakest, and least courageous people in the world. But that on the other hand, an almost purely animal diet is consistent, *under certain conditions*, with the highest development of the *physical powers*, is shown by numerous examples of which we do not find the Vegetarian advocates make any mention." If the reviewer would refer to "*Fruits and Farinacea*," p. 253, 2nd edition, he would find he was mistaken in supposing that the Vegetarian advocates made no mention of people living upon flesh under *certain circumstances*, and yet retaining a good *physical development*; but, as he had observed, "it is only when a life of extraordinary exertion is being led, when, in fact, the human being is in a state of constant exercise, not unlike the restless activity of a carnivorous animal, that a purely animal diet can be at all favourable to vigour." "Although a man on vegetable diet might not accomplish so much in a short space of time as a man living on more exciting food, it is nevertheless certain, that if their constitutional stamina be equal, the former will bear a continuance

of labour much longer than the latter; and by his steady and unremitting exertions, will, in the end, perform a much greater amount of work."\* "We do not dispute this assertion; on the contrary, we are inclined to believe, that a judiciously chosen vegetable regimen, may be conducive to the greatest endurance of physical exertion; but we do not find here, or elsewhere, either in Mr. SMITH's book, or in Mr. GRAHAM's lectures, any adequate proof of it. Some individual cases of remarkable strength among Vegetarians are cited; but these do not prove the superiority of the vegetable regimen over the mixed, any more than the fact that men who have drunk freely all their lives, have occasionally attained to a good old age, proves that intemperance is favourable to longevity." He quite agreed with the concluding remark of the reviewer, who would find it distinctly stated in *Fruits and Farinacea*, that the *individual* examples of muscular power, longevity, &c. were given, not for the purpose of proving the *superiority* of a vegetable diet over any other in producing those effects, but rather to show that those effects were *consistent* with a fruit and farinaceous diet; its superiority was inferred from evidence of a different kind. The assertion, however, which the reviewer alluded to, was not made without facts to support it, and they consisted of numerous instances of individuals who, after having adopted a fruit and farinaceous diet, had not only found that their health and strength had been improved by it, but also that they were adequate to much more strenuous exertion than upon a mixed diet. A careful comparison of the capabilities of individuals before and after the change of diet, in a sufficiently numerous list of cases, seemed to him the best mode of arriving at a correct conclusion on that point. He trusted the statistics of the Vegetarian Society, would, in a short time, supply such an amount of evidence, as would be considered a satisfactory proof of what might then, perhaps, be only considered a matter of opinion. Notwithstanding that he differed widely from the opinions expressed in that critique on "*Vegetarianism*," he was not blind to its merits; it was certainly the most able and the most candid attack he had met with, and although he felt himself incompetent to answer all objections by the most conclusive arguments that might have been employed, he was only the more firmly convinced by that review, that the Vegetarian principle rested upon a sound basis; for had there been anatomical, physiological, chemical, or other evidence calculated to overthrow the facts and arguments advanced by Vegetarians, without doubt, that able advocate of a mixed diet,

\* *Fruits and Farinacea*, p. 176.

would have produced it. He therefore congratulated his fellow Vegetarians on the position they held ; and trusted, when the reviewer returned again to the subject, which he had promised to do, it would be to supply still further evidence in favour of fruits and farinacea being the original, natural, and best diet of man. (Mr. SMITH concluded his speech amidst enthusiastic applause.)

Mr. WM. WARD, of London, said he was a plain commercial traveller, but he thought his experience as a Vegetarian, enabled him to speak with confidence as to the advantages of the system. The song had often been sung,—

“There's a good time coming boys,”

and, since he had been there that evening, he had been thinking, that the good time had already come ; and he was quite sure from the scene that he then had before him, that better times still were coming. (Applause.) Judging from his own impressions, he felt sure, that all present, including those who had not yet adopted the Vegetarian system, must be greatly influenced by that beautiful exhibition, which proved, at least, that a most bountiful provision could be secured without the practice of slaughter. (Applause.) The old maxim, “live and learn,” was well realized on that occasion. They not only learnt that a sumptuous feast could be provided without any supply from the shambles ; but that many individuals had, for many years, managed to get along, and to thrive uncommonly well on Vegetarian diet. (Applause.) But people said to him, “O, yes, your Vegetarianism agrees with you, we'll give up the contest in your case ; but we are not quite so sure that it would suit us.” (Laughter.) That meeting proved to the world, that it suited a large number of individuals, in the various occupations of life, for the greater portion of long lives, and some for the whole of their lives ; and the best reply he could make to such remarks was, “Try the experiment for yourselves, and you shall prove, that it does agree with you, as it does with those who have already tried it.” (Applause.) And not only would it agree with them, but they would prove, in the delightful sensations which they experienced, that that movement was worthy of all the enthusiasm which had been felt in it, and which had excited so much astonishment in the minds of those who had yet to experience its advantages. (Hear, hear.) There had been much said about radical reform, but he believed that the only true root reform, was that which commenced with the individual human constitution, in obedience to those universal laws of creation which alone would render them free. (Applause.) He rejoiced

to believe that that exhibition was an indication, that individuals were beginning to discover those laws, and that many would unite with them in their recognition and observance. (Hear, hear.) They would all agree with him, that they ought to have a better reason for killing the animals, than custom. It was true, that many of their forefathers had believed that it was right, and so they had believed that it was right to use alcoholic drinks ; and it was not very long since that belief was prevalent ; and, even at the present time, he believed that there were some doctors who dared not say it was not necessary ; but that was because they consulted the inclinations of their patients. He did not believe they spoke from their own convictions when they recommended the use of alcoholic drinks, under any circumstances. A friend of his had been unwell, and said he was going to the doctor ; he advised his friend to change his dietary habits, because his affliction was caused by his free living. His friend looked at him, and said, “Why, how well you are, you look ten years younger than you did ten years ago.” His reply was, “Yes, that was when I drank a bottle of wine a-day.” He believed he could have been the best doctor to his friend, who, however, persisted, and they went together to hear what the doctor would say. After a little conversation, the physician, who was a man of note in London, asked the patient what liquid he liked, and when port wine was mentioned, the physician inquired how it agreed with his stomach—how it settled. On saying that it settled very well, his friend cast an eye over to him. The physician immediately advised him, to take his glass of port, and if it caused any acidity on the stomach, to drink sometimes a little weak brandy and water. A little porter was recommended for the same reason—because he had shown an inclination for it. The patient said, he did not know what his friend there would say to him, for he did not take anything of the kind. As he (Mr. WARD) was referred to, he took the liberty of asking the doctor the question, would he not admit, that his friend would be much more likely to recover, if he abstained altogether from alcoholic liquors ? The doctor replied in the negative, saying he was neither a teetotaler in practice nor in principle. The patient then asked the doctor, what he thought of his friend, who took no meat as well. “What !” said the physician, starting with surprise, “then he will soon die.” (Loud laughter.) He (Mr. WARD) replied, he did not think he looked much like a dead man ; he had had some years' experience, and he had a wife and five children. It was his youth, then, said the doctor, not knowing that

he had just parted from his son twenty-one years of age. (Laughter and cheers.) He had related that, to show how really unsafe it was to trust one's self with such physicians; he feared they did not really know anything of physiology; they only learned their trade as a carpenter learned to join and plane, and he believed he could find many old women that could beat them. (Laughter and cheers.) He did not mean to be unkind, or ungenerous, but he must speak what he felt to be true. He knew too well the blindness caused by habits of drinking, not to feel charity towards those who were still under their influence. He well remembered when he thought those habits as necessary as eating his daily food; and it was the same with carnivorous habits. (Hear, hear.) They ought to be, therefore, a little indulgent with old JOHN BULL, who had sucked in beef, with his mother's milk, (Laughter.) and had always been represented as having a large stomach. Young JOHN BULL, however, could dispense with that large exterior; it was not muscle; it was not good blood; it was blubber and fat, that old JOHN BULL bore; but young JOHN BULL was making up his mind to take that which would make good blood, muscle, and fibre, in the best possible way, that which would conduce to his highest state of spiritual feeling, to trust, in confidence, that he might "stand still and see the salvation of God." (Applause.) If man would only stand still, with regard to his own selfish existence, and begin to obey those universal laws which would then be unfolded in him, he would have new thoughts, new feelings, and new desires. If he would not obey the Spirit, he could not make peace within; it would trouble him; but obedience to it, would lead to the removal of every obstruction, to his progress in spiritual or religious life. He had become a Vegetarian, about twelve years ago, and he had no idea then, of any physical advantages to be derived from it. He did not think of it in relation to killing animals, although he confessed he had always had a repugnance to killing; but he had got an idea, that the materials which he presented to the Creator for the building up of his frame, would affect the character of that frame, and make it either a good or a bad instrument for the exercise and development of his mind. He felt that he stood in the position of a labourer supplying the Master Builder, with the materials with which to erect that tabernacle, and if he wished the building, mental and physical, to be firm and substantial, he must supply those materials which the laws of his constitution required for that purpose. If he wanted a superfine cloth coat, he should not

select a rough fabric; and if he wanted the best kind of body, and the soundest mind, he should not think of presenting those gross materials, alcoholic drinks, and the blood and flesh of animals. No sooner had he abstained from those substances, than he felt a relief from depression, and dependence on external things, which he could not easily describe. (Hear, hear.) It was something like a balloon, which mounted in the air, as soon as the ballast was thrown out, and the cords which bound it to earth were severed. He felt he had thrown out some of the ballast which had kept him to earth, and was thus enabled to mount to a higher region of thought and feeling. It was in that way that man might go on, to higher and still higher states of spiritual blessedness, releasing himself more and more from the bondage of earth, and realizing the blessings and joys of heaven. (Applause.) By all means, then, he would say, let them throw out ballast. He did not mean to say, but what, from drinking a pint of wine a-day, taking his mutton chops, or nice kidneys for breakfast, (Laughter.) with the roast beef for dinner, and smoking eleven or twelve pipes of tobacco at night, to the adoption of Vegetarian diet, he felt rather queer. (Laughter.) He had begun to waste with regard to weight and size, and although he had never grown so stout since, he had completely regained the weight he had lost. He had then begun really to live; he felt that the pain he first suffered, was brought on by his own depraved habits, and he thought as he had himself created them, it was right he should endure their death struggles. (Applause.) He felt that a new, a higher, a better, and a purer life, was opening before him; he became completely changed in his feelings, and he would tell them candidly and honestly, that he had frequently drawn up his horse, on purpose to sit and look around as the sun was shining in brilliancy, and he had said to himself, "Paradise! where art thou? surely thou art not far from every one of us, if we will but conform to thy laws." (Applause.) He could assure them he felt, on such occasions, such delight, such peace, such tranquillity, such youthfulness, as he could never believe was possible to experience, on this side the grave. (Loud applause.) On his leaving home after he had become a Vegetarian, his wife took leave of him, thinking she should never see him again alive. That was twelve years ago. (Laughter.) He told her not to be alarmed, for he felt "all right." She replied, that was his natural enthusiasm. He thought it mattered not if he lived upon bread and water, so long as he found that he could perform his duties more easily than in any other way, and that was his experience. He could

work better then, than he could when he drank wine, and ate the flesh of animals. His general rule was, to take a walk of six miles before breakfast. He enjoyed breathing the oxygen at the best period of the day, and indeed so great was his flow of spirits, so buoyant were his feelings, that he felt obliged to take this extra exercise in order to run off the superabundant life with which he seemed to be blessed. (Applause.) And when he returned and took his simple breakfast, he felt ready to push his business without feeling it a task. The labour of a commercial traveller was by no means light: he had frequently to take as many patterns as would serve all day long in the large cities, and the energies of his mind were called into great activity. They would be surprised when he told them, that previous to his Vegetarian habits, he had been a martyr to dyspepsia. He did not wonder at that, when he considered what his habits once were. He had been from one doctor to another, and from one physician to another; and, to speak in plain language, they had regularly humbugged him. (Laughter.) He did not blame them, for he had humbugged himself. He believed that men were always the biggest humbugs to themselves. (Hear, hear.) There was no more cruel enemy to man, than himself. Men made a great deal of grunting and groaning, some looking to other men, and some to the legislature, when, in fact, they might most readily help themselves. (Hear, hear.) He had got into such a low state from dyspepsia, that he was actually afraid to go to bed at night, and was frequently seized with cold perspirations, and many times expected not to live till the morning. All the sensations of dying, as far as he could imagine what dying was, seemed to be realized in the spasmodic dyspepsia with which he had been afflicted. One friend recommended brandy and water; another wine and sago; another "Morison's pills," many boxes of which he had taken, for he placed some faith in the "Hygeian system," as there certainly was some plausibility about it. Such an amount of medicine seemed to drive all the blood out of him, but to his great surprise, when he tried Vegetarianism, he gradually lost all his nervousness, and all his dyspepsia. Since he had adopted his present habits, he had had no occasion for doctors, and no need to take any medicine; and although he had not what would be called a strong constitution, he had the happiness to say he enjoyed uninterrupted health. (Applause.) He had found, that whilst man took the management of himself into his own hands, and neglected the universal laws of his Maker, he was brought to misery and wretchedness; whilst, when he

yielded himself into the hands of God, and obeyed his precepts, happiness and peace were the delightful consequences. (Applause.) Some people asked the question, "Do the Scriptures say anything about the dietetic reform?" He would answer, he believed they did. And whether they did so in words or not, he would ask them to consider, whether the Spirit that gave forth the Scriptures, would not lead them to forsake any habits which tended to deteriorate the moral feelings, and degenerate the man? The Spirit which gave forth the Scriptures would not sanction them in the use of flesh diet, if their organization physical, mental, or moral, was found to be adapted for a diet of fruits and farinacea. (Applause.) Those, therefore, who were convinced of that, were bound, by the Spirit of the Scriptures, to abstain from such food. Since he had adopted the Vegetarian practice, he had made himself quite satisfied, from the study of GRAHAM's *Science of Human Life*, and other works, that man was not organically adapted for flesh diet; and he was quite satisfied that comparative anatomy completely displaced man from the ranks of the carnivora; and they knew there was good authority for that conclusion. But the best authority of all, was that drawn from experience. (Hear, hear.) They had the highest authority for believing that there was more nutriment in grain, and that kind of diet, than in flesh diet, and at the same time they got it first hand, and near to life; whilst, if they took flesh, it was dead, and generally mixed up with disease, too. (Hear, hear.) What a stupid thing it did seem, to pay so much for a little excitement, which was the only advantage (if they called it an advantage) obtained from flesh; but reason told them, that so far from the stimulation being of any value, it tended to their injury in the end. Dr. CHEYNE, a good authority of the last century, had said, he believed the Creator had permitted man to eat flesh since the fall, in order that his days should be shorter in evil; for he believed it impossible for man to live as long by partaking of flesh substances, as by living on his natural food. Why, then, should they pay so much more for food, which only tended to shorten their days? Let them not, however, suppose as some did, that in leaving off butcher's meat, they would have to live upon "stale cabbages, old lettuces," and the like. He only wished that such people had been there that evening. He wished the Queen had been there, for he believed she would have found much to admire in the sumptuous repast they had enjoyed. He had already heard of the temperate habits of Her Majesty, and he hoped the time was not far distant, when she would

be able to recognise the truth of the Vegetarian principle. (Applause.) He frequently surprised people by telling them, that the majority of mankind lived on Vegetarian diet. The fact was, the consumption of flesh was so great in England, that people supposed it was a universal practice. He had been in Portugal, some years ago, and he found the people there, lived principally on brown bread; and it was known, that the mass of the peasantry of Europe fared in a similar way. Before his Vegetarian habits were known at the hotels which he visited, he had many curious encounters; he would go in and order one or two kinds of vegetables, with bread, fruit, and a glass of water, and when they were brought, the waiter would frequently ask, what he would have for dinner, and when he replied that was his dinner, the waiters thought he was joking, and would say, "Well sir, but you will have something else?" and when he replied in the negative, they would say, "You will surely die, sir, if you eat no meat, are you unwell, sir;" and he would say, "I don't look ill, do I? If you go into the stable you will see my beautiful mare; she is very strong, and has enough of good muscle, and good blood, and she only takes oats, hay, and water." (Applause.) The result of his experience, therefore, was, that the practice of that system tended to the development of his whole being, and he believed, that all who adopted it judiciously for that purpose, would become stronger in limb, sounder and clearer in intellect, and more pure and refined in spirit. He was happy to say, that his wife and family had adopted the same practice, and they all were well satisfied with the change. It was, however, some time before his wife could be convinced, that Vegetarianism would suit her; he knew well the disadvantage of being a Vegetarian whilst his wife was not one, and he had reason, therefore, to rejoice in her conversion to the principle. He hoped, if there were any ladies present who did not see that it was their duty to adopt the system, that they would not attempt to frustrate the efforts of their husbands to obey what they might consider to be the truth: let them be willing, at least, that they should try for themselves; and, they might rest assured, there was no danger in their doing so. He would conclude by trusting, that should he ever have the pleasure of attending another banquet, he should find, that many would be present, who had adhered to the Vegetarian principle from that time, and who would, like himself, express the high satisfaction they derived from having done so. (Applause.)

The CHAIRMAN said he thought they would all agree with him, that they had indeed

enjoyed a "feast of reason, and a flow of soul." They had had a great mental treat, as well as a feast for the body; and it would be much better, that they should ruminant upon what they had received, that it might be well digested (especially as they were to assemble again on the morrow), than that he should call upon any other speakers. He was glad to express the delight he felt in meeting them on that occasion; and although he had undertaken a long journey in order to be present, he had been amply repaid for all the inconvenience. They had met happily; they had been happy in their meeting, and he had no doubt they would be blessed on the morrow with similar success. (Loud applause.)

R. P. GRIFFIN, Esq. moved, and the Rev. JONATHAN BAYLEY seconded a vote of thanks to the Chairman, which was carried in the most enthusiastic manner.

The CHAIRMAN said, he felt grateful for the cordial manner in which he had been received. He could say, as was said by his friend Mr. SMITH, that he came there rather from a sense of duty, than from particular inclination. He considered that a great and good cause; he did not say that it was an antidote for all the ills the human heart endured; but he did believe, that it would tend much to alleviate the sufferings of mankind; and for that reason, it was his duty to give it his humble, but cordial support. (Loud applause.)

The company then separated, at half-past nine o'clock, during the performance of the band, which had enlivened the proceedings, at intervals, during the evening.

### THE SOIREE.

ON Friday, similar arrangements having been made to those described in our report of the Banquet,\* the members and friend of the Society again assembled at the Town Hall, Salford, to afford an additional opportunity of hearing the speeches of gentlemen who had arrived from different parts of the country to offer their public testimony to the advantages of Vegetarian habits, and to advocate those principles of justice, mercy, and truth, on which they believed those habits to be based.

The Rev. EDMUND WARNE, having asked a blessing, the company proceeded to regale themselves with the abundant provisions which were so beautifully displayed before them; and, although on the previous occasion, there appeared to be everything devised which could tend to develop the highest and best feelings of humanity, to refine the taste, and to improve the judgment, in the present instance, there seemed to be added to all

\* *Vegetarian Messenger*, pp. 129, 130, and 131.

these, that complete and active appreciation of the imposing scene which this second opportunity was designed to secure; whilst the heartiness with which even strangers to the Vegetarian system partook of "Fruits and Farinacea," proved that a little practice would soon complete their convictions, that this food constitutes, not only "the most natural" and the best, but the most acceptable and agreeable food of man.

R. P. GRIFFIN, Esq. having returned thanks, and the health of HER MAJESTY having been drunk in the usual manner,

### THE MEETING

was commenced by

JAMES SIMPSON, Esq., President of the Society, who occupied the chair. After the cheering which greeted his rising had subsided, he said, he felt assured that their meeting there on that occasion, was a subject of mutual congratulation: it was so to all who were Vegetarians, as being identified with the anniversary of the promulgation of the Vegetarian principle in connection with their Society; and it was so, he conceived, in some degree, to the strangers who were present, in as much as they had just been taking a small step in the practical investigation of a system of diet which claimed to be highly important to the human family. (Hear, hear.) They knew well, that a change of custom, whatever it might relate to, was always involved in great difficulty. That was found, not merely in relation to what men practised, but also in relation to their opinions. They saw that very prominently if they looked to the history of the past: they saw that men in savage life, had been horrified at the suggestion that they should burn their dead parents, although they had no objection to eating them.\* If they looked to science, they found there, also, men who had suffered much, before their discoveries had prevailed in society; and thus it was, that they came to have such a work as the one recently published, giving a history of the "*Martyrs of Science*." He contended that the Vegetarian system, however it might strike strangers as a novelty, or as a subject unworthy of attention, commended itself to all who were in any degree acquainted with it, and was a grave question to the man of principle every where. Those who had given no attention to the subject, expressed their surprise that men could meet together, and advocate such views as had been promulgated on the previous evening, and which were about to be brought forward again. Perhaps, to a large number, even, the impression entertained of the disadvantages of the Vegetarian

system of diet, was similar to that of the butcher's boy (as represented in a skit on the Vegetarian practice in one of the cheap periodicals), who, upon expressing his astonishment at the lean condition of his former acquaintance (whom he met laden with cabbages, turnips, and carrots), and being told that his father had become a "Wedghesterian," and instead of taking meat, "now took a carrot," had the mystery at once solved, in the conclusion that he might well be so thin, since, on that system, it was impossible a man could be anything "but bone and wedghetable marrow." (Laughter.) That was certainly very absurd, but in the apprehension of all present, it would be acknowledged, as representing the uninformed popular impression of the Vegetarian system of diet. The world was very welcome, however, to its merriment upon the subject, since Vegetarians could afford it, and had no reason to be offended at such an impression, any more than they who were in possession of truth, had to be offended at ignorance or want of knowledge in any other way whatever. Why did they abstain from the flesh of animals as food, was the ordinary question which was put to those, who went into society, practising the Vegetarian habits of diet. If, instead of replying to that, they put the query on the other side, and asked, why did they eat flesh, it would be found, although the Vegetarian had many reasons to give for his practice, that the world had very few to offer for eating the flesh of animals. (Applause.) Perhaps the first thing that would be answered was, that custom sanctioned the eating of flesh. But they well knew that custom was no guide for men who sought truth, and wished to act upon it. (Hear, hear.) Perhaps, the most powerful reason, and the most general one, why men partook of flesh was, because they liked it. But the "I like it" reasoners would never prevail. (Hear, hear.) Those connected with that class, were uninformed as to the principles and practice of the Vegetarian system. They did not know that it was closely connected with political and domestic economy; they did not know that it was part of a great system, which carried out, was capable of producing great results, however small the individual practice of the system might appear. The individual practice of the system might scarcely, perhaps, appear worth consideration; yet, when viewed in the aggregate, the question was—in a national point of view—of grave consideration. It was therefore necessary, in order fully to apprehend the importance of the subject, to inquire into facts which tended to show what was the consumption of the flesh of animals in the aggregate; and, for want of more

\* HERODOTUS: see his relation of the proposition made by the Greeks to the Callatii.

general information upon the subject, he begged to call their attention to statistics which showed what men did in such a mass as the population of London. He held in his hand an abstract from the Report of the Commissioners, in relation to Smithfield Market, which showed the number of animals sold there for food, at various periods. In the year 1725, the total number of cattle sold in a year, was 73,691; and of sheep, 555,620: in 1828, the consumption had risen to 155,714 of cattle, and 1,412,030 of sheep and lambs; and in 1849, the number of cattle was 236,975, and 1,417,010 sheep. But the average deliveries of the three principal carriers on the Eastern Counties, London and North-Western, and South-Western Railways, in addition to that, were also, 41,600 tons per year, of "dead meat;" whilst Leadenhall Market supplied 5,200 beasts, and 52,000 sheep, not to mention what was derived from other sources, whether of carriers, or markets. Thus, taking the population of London in 1850, at 1,886,413, and deducting from that the number of children, and of persons who, from various circumstances, could not get as much as they considered desirable, the consumption of the flesh of animals by the population of London was enormous; and when, to the facts stated, were added the statistics of the additional consumption of pigs, poultry, game, and fish, that carnivorous picture could alone be made complete. (Applause.) In contemplating facts like those he had just adduced, or impressed with the force of Vegetarian arguments of any kind, however, persons were generally led to remark, in relation to their own habits, "What does the little that I eat amount to?" intimating thereby, that their share in the consumption of the flesh of animals, and the consequent abridgment of the lives and happiness of "God's peaceful creatures," was beneath consideration. This impression, however, was readily corrected by an appeal to facts in relation to the habits of individuals. "Eight and a half oz. of boiled mutton, 10 oz. of potatoe, and the same of turnip," said a writer in one of the popular Encyclopædias,\* "is certainly a sufficient meal for most persons who have but little laborious occupation; for, if a pint of liquid be drunk at the same time, the load on the stomach will weigh 3lb.; and this will be increased to  $4\frac{1}{4}$  lb. if a pint of wine be swallowed. Now the difference between  $8\frac{1}{2}$  oz. of boiled meat, and 10 oz., appears very trivial; but if the greater of the two quantities be persevered in regularly every day, for the term of a man's adult life of half a century, it may excite a little surprise in the person who practises it, to learn, that he will have

consumed a flock of sheep, consisting of about 53 head, in excess above what he ought to have made use of. In a life of 65 years, allowing  $8\frac{1}{2}$  oz. per day, for 50 years, two-thirds of that quantity for 10 years, and 3 oz. a day for 3 years of childhood, the total animal food amounts to 350 sheep. If to this be added the excess above mentioned, the number of sheep, the cooked meat of which is devoured by one man during a life of 65 years, is about 400; along with 5 tons of potatoes, about the same of turnips or other vegetables, nine tons weight of common drink, and six tons weight of wine, at one pint per day for 30 years only; thus, for dinner alone, above 30 tons weight of solids and liquids must have passed through the stomach. Inordinate work will wear out any machinery before its time, especially if the work performed be of a peculiar wearing character. Whether it is advisable to add the 53 unnecessary sheep to one's dinner, is a question which every reader will answer to himself, as he thinks proper. The food of Old PARR, who died at 153 years of age, consisted of cheese, coarse bread, milk, and small beer. Would it have made no difference in the duration of his life, if he had swallowed 1,050 sheep, for about this number would have been his share at the usual rate, along with his twenty tons of wine? It may assist in drawing a conclusion, to recollect, that when he was brought to London, and lived in splendour, 'fed high, and drank plentifully of the best wines,' he soon died; and his death was generally attributed to that cause, for he had vigour of body 'to have lived a good while longer,' as the reporter says." It was thus readily seen, that the individual consumption of flesh, was, in fact, a very grave amount if estimated in relation to the length of life. (Hear, hear.) Then, when they came to consider the presence of disease in the flesh of animals, those inquiries became much more serious. He had no difficulty in speaking of the disease treasured up in the flesh of animals to a most serious extent, although the subject was more or less painful, or disagreeable; because he felt assured, that all present who partook of the flesh of animals as food, would believe themselves fortunate enough to escape those contaminated portions, just as amongst the hundreds of thousands of soldiers who marched to battle, not any individual of the number believed that he should be killed. He therefore begged to call their attention to an extract from a very popular work, of great consequence in social estimation: he referred to DICKENS's *Household Words*, which had presented a mass of information on that subject.† "In the course of last year, there were sold in Smithfield Market, the enormous number of 236,000 cattle,

\* LARDNER'S *Encyclopædia*.

† No. 14., p. 329.

and 1,417,000 sheep. A practical authority has curiously calculated the number of serious and extensive bruises, caused by sheer brutality, rather than any accidents, in the course of a year. He finds that the amount could not be less than 512,000. These are only the body-bruises, and do not include any of the various cruelties of blows and cuts on the nose, hocks, horns, tails, ears, legs, &c. Of course, this fevered and bruised flesh rapidly decomposes, and is no longer fit for human food. The flesh of many an animal out of Smithfield, killed on Monday, has become diseased meat by Tuesday evening—a fact too well known. The loss on bruised meat in the year, has been calculated by a practical man, at 3s. a head on every bullock, and sixpence on every sheep, making a total loss of £63,000 per annum. This loss, it is to be understood, is independent of the quantity of bruised and diseased meat, which *ought* to be lost, but is sold at various markets, as human food. It is also independent of the numbers of diseased calves and pigs brought to market every week, and sold. Very much of this diseased meat is sold publicly—in Newgate Market, and Tyler's Market more especially—and at any rate there is a special and regular trade carried on in it. One soup establishment, for the working classes, is said to carry on a business amounting to between £400 and £500 weekly, in diseased meat. It is also used by sausage, polony, and saveloy makers; for meat pies, and a-la-mode beef shops; and is very extensively by many of the concoctors of preserved meats for home and foreign consumption. It is said that one of the Arctic Expeditions failed, chiefly, in consequence of the preserved meats failing them. They would not keep. Is it any wonder why they would not keep? What they were made of—wholly, or in part—has been sufficiently shown. 'In Newgate Market,' says the writer previously quoted, 'the most disgraceful trade is carried on in diseased meat; as a proof of which, we assert that one person has been known to purchase from 120, to 130 diseased carcasses of beasts weekly; and when it is known that there are from 20 to 30 persons, at the least, engaged in this nefarious practice in this market alone, some idea may be formed of its extent.' 'The number of diseased sheep from *variola ovina*, of small pox, sent to this market, are alarmingly on the increase, and it is much to be feared that this complaint is naturalized among our English flocks. It is very much propagated in the metropolis. It is an acknowledged fact that upwards of 100 sheep in this state were weekly, and for a considerable period, consigned for sale from one owner, who had purchased largely from abroad; and this took place at the early part of the present year (1848), and was one of the causes

of the inquiry in Parliament, and the subsequent Act.' 'An Inspector is appointed to this market with full powers, acting under a deputation from the Lord Mayor; but the duties of the office must be of a very difficult nature, and probably *interfere materially with the other avocations* of the Inspector, as we find but little evidence of his activity. Compare our statement above with the return laid before the Board of Trade, and it will appear that of fifty diseased carcasses, not one on an average is seized.' " In addition to those particulars, were several other statements of the same revolting character, showing the extent of the system. With regard to the sale of diseased meat in Manchester, he needed but to refer to the facts which were mentioned on the day previously, which showed, that upwards of 12 tons had been seized by Inspector TAYLOR, during the past year. Considering, that if they could seize that amount, there must have been a great deal (probably, as in the other cases, computed at more than 50 times the amount) which was not seized. Thus, there was, unquestionably, a fearful amount of disease produced by the domestic demands of a people being supplied in such material, and in such a way. (Hear, hear.) Now, there was one practical inquiry in relation to the flesh-eating habits of the world, which was of great importance to be duly considered. They were accustomed to look at that which was simple and effective in its operation, as the best—that which appeared to be a principle of economy and order, as most closely identified with the ways of nature, that it was which they estimated the most valuable. In patents, and improvements of all kinds, the nearer a man verged to that simplicity, the more valuable were his discoveries. What, then, was the wisdom of the flesh-eating system in relation to these principles. If they examined its general features in relation to economy, he would again refer them to an article by the talented author, already quoted, entitled, "the Heart of Mid-London,"\* which showed that the flesh eating system, in the feeding and fattening of animals was a very losing procedure from beginning to end, and they had information to that effect from the graziers themselves. And, to apply the inquiry in a domestic point of view, to the flesh of those animals when presented as cooked meat, they would see that the same system of waste was exhibited. Thus, if they purchased a leg of mutton in the market, that weighed 8lb. whilst in its raw state, and it cost 8d. per lb., it would, when roasted, cost 1s. per lb., showing a loss of 21 7-10 per cent. The sirloin of beef, when raw, costing 8½d., would cost 13 1-6d. when roasted; and when they came to boiled chicken,

and approached still nearer to the delicacies of the flesh-eating system, the more expensive the articles became. The cost per lb. of boiled chicken, if taken at 18½d. when raw, became 32d. per lb. when placed upon the table. Roasted duck, at 13½d. became 32d., with its 27 per cent. loss, when eaten; and venison, at 3½ guineas the haunch of 26lb., reached 4s. per lb.; whilst the woodcock sometimes attained to 16s. per lb., and the quail, at 3s., in presenting its 2 oz. of meat, after being divested of its fat and bone, attained to the cost of £1. 4s. per lb. (Cheers.) Thus, they saw, as they went into the practical details of the ordinary system of living upon the flesh of animals, they proved it to be wanting in that character of simplicity and wisdom in relation to which they had been examining it. (Hear, hear.) And that led them to inquire, what was there in that form of food,—the flesh of animals—for which so much was expended? He would tell them, on the authority of one of the greatest chemists that had ever lived, that it consisted—the lean part—of muscular fibre or fibrine, vessels and nerves, cellular matter, albumen and colouring matter, with certain salts, and water. Thus, beef consisted of 77 per cent. of water, the remaining 23 per cent. being solid matter or fibrine, consisting of blood-vessels, and nerves, with more or less of blood. A question arising out of those facts, next became of very great interest: it was that of the nutritive principle of food; and the answer to that had solved many doubts that were formerly entertained with regard to the Vegetarian system. If they wished to know what was the composition of the vegetable products partaken of as food, they could not do better than compare the analyses of them with what many had hitherto thought the most important article of diet—the roast beef of old England. But they would find, too, that the nutriment contained in the flesh of animals, and which was formerly supposed to be peculiar to it, was, in itself, merely the proximate principles of vegetables placed in the body of an animal. The revelations of chemistry within the last 8 years, had been most conclusive on that subject. They had, in one of those mottoes (pointing to the mottoes on the wall of the hall,) a statement of BARON LIEBIG, of the result of his investigations, to the effect, that vegetables produced in their organism the blood of all animals, so that the carnivora, in consuming the blood and flesh of the herbivora, consumed, strictly speaking, only the vegetable principles which had served for the nutrition of the latter. And then, again, in relation to economics, if they wished to look at the cost of those articles, in reference to the large consumption

of food for the London or other markets, the question became one of the greatest gravity. Many millions of pounds were spent annually, for the sake of obtaining nutriment by indirect means from the flesh of animals, beyond what needed to be spent, if the same amount of nutriment were obtained directly from the vegetable kingdom. He was about preparing statistics upon that subject, which would shew the immense expenditure of that extravagant system, compared with the cost of living, if men sought their food from the bosom of nature, instead of obtaining it in that most mistaken way. Eating the flesh of animals, therefore, in point of economy, was one of the greatest absurdities of the present age. There were certain popular impressions, however, upon that subject, which upheld it; for men always believed that they had reasons for courses of conduct which they had adopted, and made habits. They had, in times past, not only believed that there was greater nutriment in flesh, and that that nutriment was more especially adapted to the human system than that of vegetable productions; but medical men had told them that it was more digestible. But how mistaken were these impressions, since it was found, by repeated experiment, that the kind of meat reputed the mildest and most digestible, even, could be supplanted on the Vegetarian system, with articles which did not take half the time to digest. They might carry the inquiry into various articles of vegetable food; and they would find, that whilst the principal fruits and farinaceous substances were digested in from 1 to 3 hours, the principal articles of flesh diet required from 3 to 4½ hours; whilst others, such as the heart of animals, and roast pork, extended even to 5½ hours. (Hear, hear.) Thus, though they took up the subject on its mere external features, and compared the scientific knowledge which belonged to the truth of the question at issue, with the confusion and extravagance which belonged to the flesh-eating system, they could not fail to see, that, on the one side, was the promise of great advantage, whilst, on the other, was a marked disadvantage, resulting from the adoption or rejection of the Vegetarian principle. (Hear, hear, and cheers.) He was happy to see that there was a tendency in the popular literature of the time, to favour the Vegetarian system, to a certain degree. At the Banquet, the day previously, an instance of that had been presented; and, certainly, there were others, which could be culled from various authors, of late. Amongst those there was an article recently published in one of the *Reviews*, on "Human Progress,"\* which spoke of man coming gradually into that state of society, when the flesh of animals

\* *Vegetarian Messenger*, p. 76.

would be disused. He wished to draw their attention to one or two remarks of that article, as coming from the pen of a very talented and fearless writer, and showing the natural tendency of thinking men to arrive at similar conclusions, on such a subject, even, it might be, without any knowledge of each other's views. The writer referred to, expressed the opinion, that the practice of feeding on the flesh of animals,—“entombing their bodies in our own”—had something in it repugnant to refinement; and that it was desirable that such a practice should disappear from civilized communities, as soon as it could be dispensed with. He had alluded to the fact, that the great majority of mankind abhorred killing; and that those who hungered for animal food in civilized life rarely liked to kill the creatures they ate, and that it was to get rid of the distasteful occupation of killing, that butchers were employed, though it argued little for humanity, that men hired their poorer fellows to do what they considered degrading work; and after pointing out various other inconsistencies, that author had arrived at the conclusion, that the still obtaining consumption of animal food, was a remnant of savage life, and a custom doomed to vanish before the light of human reason. (Applause.) He commended that article to their attention, for other views it entertained on the subject of human progress, besides those relating to diet. Those were encouraging remarks, and he had no doubt, year by year (as they had seen, had been especially the case for the last 3 or 4 years), many would give their attention to that subject. Why, it was a kindred subject with all that was humane. Would they please to look at the Peace question, and ask whether there was a man who was a Vegetarian, who could be in favour of slaughtering his fellow men? (Applause.) Did it not comprise, in its adoption, a capacity to entertain more readily, all that was great and good? If they found a man subsisting on that simple diet, they would find him identified with other reforms. (Hear, hear.) And he congratulated the members of the Vegetarian Society, on the fact, that they were thus active in the movements of humanity, less comprehensive than that which they had more particularly espoused. As stated in the Report read the day previously, there were no less than 18 delegates of their Society, with the president, treasurer, and secretary amongst them, present at the Peace Congress held in Paris, last year; and he had no doubt but that in the Congress about to be held at Frankfort, as many Vegetarians as could, would also be present. His estimation of the friends of peace was, of the highest he could form; but, he feared that they had, with all their benevolence, a little missed their way. They seemed to have

“climbed up,” and to have possessed themselves only of the upper rooms of the Temple of Peace, rather than to have entered “by the door,” and taken possession of the whole structure, foundation and all. (Applause.) If they wished to feel what the law of love to their fellow man was, in its greatest and fullest force, they must mind their conduct very closely in relation to the brute creation. (Hear, hear.) And from the day they ceased to consume animals, and made a principle of dealing with mercy towards them, as well as to the more favoured part of creation, could they really return to the order and harmony of peace, and add the full force of moral example to their principles and benevolent labours to assist, by every opportunity, in abolishing the system of war. (Hear, hear.) He, therefore, had great pleasure in congratulating all present on the actual and great promise of progress of the Vegetarian principle, especially identified as it was with what tended to increase human happiness. They were honoured by the presence of many on that occasion who had carried out those principles for more than 40 years of life. (Applause.) They might say they believed the principle was good, but to say that they knew it was, was far better. (Hear, hear.) The fruition of the system was found in the principle and practice together. They might learn the principle from books, if they pleased; they might look at it theoretically, and commend it as merciful, and they might see it to be good; but they might rest assured, if they would know its real value, they must adopt it practically. (Applause.) The morality of the principle could only become known in the degree in which they practised it; so that if they wished to feel the pleasures of Vegetarianism, they must live the life of the Vegetarian. He believed there was no man of principle, who could set that question aside. It was easy for men to talk of principles and practices, a long time before becoming affected by them, or they might refuse to listen to the arguments of Vegetarianism; but if they cared for truth in any other way, they could not resist that truth; and, he said it fearlessly, that he knew of no instance where a man was acquainted with those arguments, who did not see them to be of the greatest importance, in a moral and social point of view. (Hear, hear.) They might, therefore, have the confidence that the principle would grow in society. It would become identified with the habits of mankind; and those difficulties which ignorance caused, to which he had alluded in the fore part of his addresss, would be abolished, and men would really join hands on the basis of truth and mercy, and would feel, from that time, that all the world could then live in the practice of those principles of

charity which they had hitherto merely professed. Let them, then, rest assured, whether they took up that subject from scientific research; whether they took it on the ground of morality; or whether they joined those with the appointment of man's food at the creation, or the practice of Vegetarians in the present day, they would find that all spoke to the same effect, and that the system was one that they might verify for themselves, when once they had reduced it to practice. (Hear, hear, and applause.) He congratulated them upon the speeches about to be made, as being more or less of a practical character; and, judging from the deliberate attention which seemed to be secured for the subject of them, he felt assured, that if the theory of the subject was not possessed by all who were present, it would not be for want of the best intention on both sides. The President concluded his address, amidst enthusiastic applause, by calling upon

Mr. NELSON, who said, although he did not possess more than a very limited knowledge of the theory of Vegetarianism, he felt it to be a privilege to state his own short experience, and to bear his humble testimony to the value of the system. Although he was only in his second year, and therefore an infant in the Vegetarian school, yet his experience was such as to encourage him to commend it, with the best sympathies of his heart, to every friend, both male and female, with whom he came in contact. It was such, indeed, as to lead him to the conclusion, that the Vegetarian principle was destined to become a very great blessing to mankind. (Applause.) There seemed to be, in that principle, a something which connected it with every human heart; he believed there was not a person in that room, who, if he had to slaughter an animal himself, would not shrink from it with abhorrence, and refuse to gratify himself at the cost of so great an outrage to his feelings. He had been very much struck the other day, on seeing some cattle, sheep, and lambs in the market, with the remark of a butcher; there was one lamb, in particular, which had attracted his attention, and he had said to the butcher, "That is a very beautiful animal; it seems an outrage upon humanity that it should be slaughtered." The butcher had replied, "I wish to heaven, sir, that there was a law making it penal to kill lambs: I would rather kill a dozen bullocks, than that little creature there." Now, if a butcher could feel thus, what ought a Christian people, professing to be guided by the higher precepts of the Gospel, to feel on that subject? (Hear, hear.) In that light, he believed it commended itself to the hearts of all men and women, as a principle; to at least, who professed to love the Lord Jesus

CHRIST, and to reflect his gospel in the world. (Applause.) If they looked at it in an economical sense, as their President had shown, or in relation to the arrangements of a family, they would find, that when the practice of eating animal food was thrown aside, and the simple habits of Vegetarians were adopted, that it was, indeed, a truth expressed by GOLDSMITH:—

"Man wants but little here below,  
Nor wants that little long." (Applause.)

Few people, in England, knew how simply they might live, and enjoy the highest degree of health, if they chose. (Hear, hear.) There were many, indeed the great bulk of our population, who remained mere hewers of wood and drawers of water for the rest of mankind, who might become comparatively free and independent, by the adoption of correct habits of living, and ceasing to gratify the merely sensual appetites. For his own part, he always preferred the simple productions of the vegetable kingdom, to any thing of the character of animal food, not only because they contained a greater proportion of nutriment, as had been already shown, but because he had found, that he always felt himself much more ready to perform the duties of his vocation immediately after a vegetable dinner, than he ever did after a dinner of the flesh of animals. He was persuaded that the practice of Vegetarianism, was not so new as many people supposed. In Leicestershire, there was a monastery, called Mount St. Bernard, where the brethren belonging to the Roman Catholic Church, worked in the tillage of a farm, and kept open house, to exercise the rites of hospitality to any who might call; they never offered animal food, because he believed they never ate it themselves. A stranger was always made welcome there for three days, without charge. He had recently met with a gentleman who had been staying there a week, and not knowing he was addressing a Vegetarian, he had said to him, "I would not have believed that I could have gone over so much ground as I did, during the six days I was boarding at that monastery. If I had known before, that I could have done so much without animal food, I should certainly have abandoned it long ago. I can assure you, I have not had the slightest inconvenience from it, whatever; in fact, I feel all the better. Do you think you could live a week without animal food? (Laughter.) You look uncommonly well now, at all events." He had assured his friend that his own experience was confirmatory of the truth that he had discovered by his visit to that monastery; and that he felt much lighter and easier in mind and body. (Hear, hear.) He had endured a great amount of physical and mental exercise since he had adopted the system, and he could

assure them he had performed his duties with far greater ease and pleasure to himself, than he had ever done previously. (Applause.) GOLDSMITH had made his Hermit to say:—

“No flocks that range the valley free,  
To slaughter I condemn;  
Taught by that power that pities me,  
I learn to pity them.  
But from the mountain’s grassy side,  
A guiltless feast I bring;  
A scrip, with herbs and fruits supplied,  
And water from the spring.  
Then pilgrim, turn, thy cares forego,  
All earthborn cares are wrong;  
Man wants but little here below,  
Nor wants that little long.”

Such a state of mind was worthy of attainment, and he did not see why it should not be attained. Why should men be continually engaged in the busy turmoil of life, merely that they might live? Was it not a duty of man to make himself comparatively free and independent of those external requirements which rendered him a slave to the things of the world? Why should he not seek the development of the higher and nobler faculties of his nature? (Hear, hear.) It was commonly supposed that old PARR lived so long, because he took a certain kind of vegetable pills; but the fact was, he took nothing more than vegetables in the ordinary way, in the shape of potatoes, carrots, turnips, fruit, bread, &c. He had related that, in a company of friends in London, and although it was very much laughed at, it evidently made considerable impression. All men loved life, and anything which tended to prolong it, must necessarily become an object of regard. (Hear, hear.) His own experience enabled him to say, that Vegetarianism was not only beneficial to his health and spirits, but that it was profitable. It had cost him much less to live since he had become a Vegetarian than it did before. (Hear, hear.) He quite approved of a sentiment he had heard uttered, that the man who lived on Vegetarian diet, was capable of living in an atmosphere of intelligence considerably above that which could be enjoyed by those who continued to indulge in the appetite for flesh; that he was susceptible of warmer feelings, and felt a more lively interest in the benevolent and philanthropic movements in the world. (Hear, hear.) Every day of his life, he found greater and greater advantages in a purely Vegetarian diet, and he therefore felt a strong desire to see the system extended. He regretted that his talents did not permit him to do justice to so great a subject, but he had the highest pleasure in commanding it to their attention, as calculated to awaken in all, the best and noblest feelings of the heart. (Applause.)

The PRESIDENT here intimated, that some friends from a distant part of England, had

kindly consented to favour the company with a song. (Loud applause.)

The Rev. EDMUND WARNE, said he feared they had cheered too soon, and begged that the song might be deferred until a later period of the evening, as their principal vocalist had just left the hall.

THE PRESIDENT then said, he had great pleasure in calling upon the distinguished advocate of temperance, Mr. JOSEPH BORMOND, of York. (Loud applause.)

Mr. BORMOND said he had the highest gratification in addressing them for a short time on that high and holy thought. He was not unconscious of the weight and influence of opposition with which their sentiments might be met, nor was he void of sympathy for those who might raise and encourage that opposition. Vegetarians had themselves felt the force of early impressions, and bad education in principles and practices which had been early inculcated in their infant minds—that grew with their growth, and strengthened with their strength;—and they knew that those influences were not to be cast off by a trifling effort. (Hear, hear.) In appealing to strangers, therefore, he felt conscious of having not only their intellect to contend with, but their appetites as well; and who could tell the force of appetite in the man who yielded to it? That man was more conscious of the force of a stream who struggled against it, than he who glided with it. But for the blinding power of appetite, man would be much happier, because his reason could be more easily reached, and more powerfully acted upon. (Hear, hear.)—Were man disposed to listen to reason rather than to appetite, and to practise that which was right, rather than that which he liked, the work of reformation would indeed be easy; but, how apt was man to say he would do as he liked. He might do as he liked, but he could not always have the consequences as he liked: (Hear, hear.) he might like to disobey the simple rules—the immutable, the eternal laws—of life and health; but, whether he liked it or not, those laws would have their full operation, and he would be compelled, if he did not obey them, “to give evidence against himself.” All men seemed to be in the pursuit of happiness. They liked to be happy, did they not? They frequently said to children, “Do your duty, be good; and you will be happy;” and they might rest assured, they could not obtain happiness by talking about it. They must live for happiness, if they wished to secure it; and so, if they would have health, they must live for health. They must not obey some physiological laws, but the entire family of those laws: they must attend to cleanliness, as well as to simplicity of diet; they must not pre-

sume to be clean, by washing the points of their fingers and tips of their noses, whilst they left the other parts of their bodies untouched. (Laughter.) They must clean the entire body. And, remember, if they would have health and happiness, they must live for both. (Applause.) Some men's propensities for their own way were very strong, and they could not be overcome without some trouble. They must struggle against those propensities with all their natural force; they must place force against force, in order that truth might eventually gain the victory. (Hear, hear.) But if there were those who would rather follow the appetites of the flesh, he would ask them to be kind enough to keep out of the way, and not to hinder those who aimed at higher purposes. Men of thought, and mental culture, had always seen the importance of not yielding to appetite, and of bringing into exercise the higher and better feelings of their nature; and it was by those means that they aimed a death blow at all their old propensities. They had heard many statistics, and facts, and he thought they could not but be very much affected by what was presented in all the various features of that assembly. They could see there men who had been thinking, walking, sleeping, reasoning, and enjoying themselves,—performing all the duties required of them as human beings—for many years, without partaking of the mangled flesh of their fellow-creatures. Yea, indeed, they had more; they had evident proof, that the greatest amount of physical exercise could be performed under those circumstances. He had often said to working men, in reference to the drinking system, "Your drink is very dear, and you ought to be able to do something which those who do not touch it cannot do: what duty is there which you can perform which we cannot? Mention an organ in your body that is rendered more healthful and more useful by your drinking habits, and we shall see some reasoning on your side." And so he would say to those who partook of the flesh of animals: "Your food is very expensive; what do you do in partaking of that diet, which we cannot do, who never touch it? mention a single duty of your life, or a function of your body, which is performed with greater exactitude, or with greater vigour, than the same kind of duty or function is performed by other men, or in other bodies, independently of that sort of food." He was almost going to say, that reasoning was out of the question; for nothing, he conceived, but the force of old established customs, would ever induce men tamely to submit to a practice so much below the dignity which distinguished their common humanity. (Applause.) They must not

be alarmed at opposition; the field of battle against wrong had ever been a scene of severe conflict. If they would be amongst those who sought to serve truth, they must not be content with a single link in the chain: it was a chain of many links, and as soon as they had caught hold of one, they must, as honest men, draw all the rest after them. (Applause.) He was anxious to make an impression, that would leave its mark upon their minds when they returned to their several callings in life; and he wished them to remember, that those appetites to which he had referred, whilst indulged in, were blinding in their influence and quite incompatible with the spirit of progress; he would therefore urge upon them the necessity of being guarded, lest they should be drawn into the coils of that serpent, Appetite. It was continually seeking occasion to seize upon its victims, and, whenever they gave way to it, it dragged them still closer and closer under its influence; until, if they did not escape, they would fall down in agony and die, captivated at its will. He would advise them, if that serpent, Appetite, caught hold of them, and wound them in its deadly folds, to remember how dangerous was their position: let them be determined, therefore, to rise above its power, and by intellectual and moral culture, stand upon their feet like free men. Vegetarians had had many years of experience, under almost all the possible vicissitudes of human life; they had tried the system upon sea and upon land; they had tried it with hard work and with doing no work; and, under every circumstance, they found they could live vigorously, healthfully, and happily, without partaking of the flesh of animals. Why, therefore, should they do that which involved the practice of cruelty and slaughter, when they could do so well without it? (Hear, hear.) He felt that the present was a beautiful world, and he wished to live a long time in it. The world was to man whatever he chose to make it: if he kept his spirit pure and untainted, the world was a sunny spot to him; but if his soul were dark, and his feelings full of guilty passions, he could not delight in the lofty images of the Spirit World, and the present would be a dark, noisome, and dangerous world to him. They all knew that God intended them to enjoy his bounties; let them, therefore, avail themselves of all those glorious stepping stones to a higher and a better state. (Continuous applause.)

The Rev. EDMUND WARNE, said it was an important fact, bearing upon the Vegetarian principle, that there was a great difference between the blood of a man which was made from animal food, and the blood of another man which was made from vegetable food. It had been asserted, and he acknowledged

the assertion had had considerable influence upon his mind, as he thought it must have upon every man who would allow himself to be at all wrought upon by truth, that the blood formed from vegetables would remain good many, perhaps nine days, longer than blood formed from animal diet; and it was also asserted, that the body of a man who had lived upon animal diet, would decompose, when the spirit had departed, much sooner than the body of a man who had lived upon vegetable food. An instance had recently come under his observation, which proved to him the truth of that assertion. A friend of his had recently died, and the rapidity with which decomposition took place, within 24 hours of death, showed, to his apprehension, the effect of having built his body with the flesh of animals, instead of the substantial productions of the vegetable kingdom. His appearance on that occasion, and that of his friends from a remote corner of England, was not because they could not see Vegetarians at home, or because they could not eat and drink Vegetarian preparations in Somersetshire or Cornwall (for they had proved they could enjoy all those privileges there); but they came there, because of the truth expressed by the wisest of men: "As iron sharpeneth iron, so doth the countenance of man his friend." And he must say, he had felt great encouragement from attending those two meetings, and in coming in contact with so many zealous and devoted friends to the Vegetarian cause. He was happy to say, he had been a Vegetarian about nine years, and that he had never lacked a subject for discussion at table during that time. (Hear, hear.) It was the experience of some people, not to know what to talk about: why, if they would become Vegetarians, they would find plenty of matter for social conversation. When about eighteen years of age, he had first begun to think of devoting himself to the service of God; and, feeling a strong desire to grow in virtue, the thought came into his mind, that he ought to give up partaking of animal food. He had invited the servant man to adopt the same course with himself, and they both commenced in good earnest; and although the man did not long adhere to it, his own convictions became strengthened, his firmness developed, his first impressions more and more clear to his mind; and what had, at the beginning, seemed to some little more than a whim, gradually grew into an important principle of his life. It was some time before he knew of others practising that principle; and little did he anticipate that he should ever stand before such an audience as that, looking in the face of so many who were actuated by the same feelings which had actuated him, and surrounded, as he then

was, by those beautiful decorations and mottoes illustrating and enforcing those very truths which had gradually, and almost unconsciously to himself, operated upon his young mind. (Applause.) He felt that it would be dangerous for him to stay long in the city of Manchester; for he already felt a strong attachment to many of its inhabitants. He felt that he had come among a sincere and an earnest people; and the cordial friendships which he had already formed, would render it painful for him to return. It was, indeed, a source of high gratification to be brought together in friendliness of feeling, to promote a great social reformation. He rejoiced in the fact, that in his part of the country all the ministers of the church to which he belonged \*, were abstainers from intoxicating drinks, and that that fact had induced some Vegetarian friends to distribute the *Messenger* liberally amongst them. The result had been, that much attention was drawn to the subject, and some were already practising the truths so disseminated. As he went on in the practice, he found, the more deeply he went into the subject, and the more completely he carried out the Vegetarian principle, the more of real life did he enjoy. He had sometimes to argue the subject in relation to chemistry, physiology, and sometimes on Scriptural ground; and he never found it difficult to support, for he conceived that science, reason, and true philosophy were always in harmony with the word of God. (Hear, hear.) Those who sought truth, and who wished to make it a rule of life, would always find that, although presented under different forms, those forms would always work well together; and he had reason to believe, that the mighty work of the universal promulgation and adoption of truth in the world, would go on, overcoming every custom which was not of God's appointment: then would the rough places of the earth be made plain, and then would mankind become what God intended they should. Let them not suppose that it was Vegetarianism, Teetotalism, or any other *ism* alone, that would effect that great purpose. Man must have the love of CHRIST in his heart, as the foundation, and he would adopt the various systems of improvement for the benefit of his fellow man, as occasion presented, as a necessary consequence of possessing that love. (Applause.) It was universally acknowledged, that truth alone, in its practice, could make men free; and much had been done for the cause of truth, by putting it into those forms in which it became best adapted to the state and condition of man. It had sometimes been questioned, who wielded the most power in a country, those who made the

\* Bible Christians.

laws, or those who made the songs of the people; and there was no doubt great influence exerted, both for good and for evil, by the latter. He trusted the future would be characterized by those songs becoming the most popular, which contained the highest and noblest sentiments. Some of their friends had used their ingenuity in suiting old songs, which savoured more or less of the warlike spirit of the past, to the more peaceful and humane spirit of the present; and, as they had so heartily manifested a desire to hear one of those melodies, he would then do his best, in conjunction with his friends, to gratify that desire. (Loud applause.) Mr. WARNE then concluded, by singing, accompanied by his two sisters, the melody entitled the "Flag of the Free,"\* which elicited repeated applause.

Mr. G. A. BANGHAM, Local Secretary to the Vegetarian Society, Bridgnorth, said, if he were to describe the feelings which had been working within him for some months past, they would be like those of Joseph, when "his bowels yearned to make himself known to his brethren;" (Hear, hear.) and vain indeed, would be the attempt to express his joyful satisfaction on meeting them on that occasion. Although he was not a speaker, he could not forbear, when called upon, to give his simple testimony to the advantages he had derived from the adoption of a Vegetarian diet. It was not sufficient that they possessed health to-day; but the object of earnest enquiry ought to be, what was the course of life which reason dictated to be most calculated to procure the permanent health of body and mind, for a number of years? He had followed the customary habits of life, in the society in which he dwelt, until the autumn of 1848; when his health had broken down, and he was utterly unequal any longer to pursue his business avocations. He then threw himself upon the mercy of the drug medical profession, for a period of nine months; and, as a natural consequence of his folly, had become nothing the better, but rather the worse, until he visited some friends at Padstow, in Cornwall, and placed all his hopes of recovery on the kind attentions of one of these, whom he could not, in his gratitude, regard as less than a guardian angel. (Applause.) Under the direction of this relative, he had rigidly adhered to Vegetarian diet, with the practice of Hydropathy. It was, therefore, with the deepest respect and gratitude, that he thus ventured to present himself, with his healthy, vigorous, and happy frame, as a living testimony to the truth of those principles they were that day met to espouse. Although he was but a

stripling, and far from possessing the hugh reservoir of a FALSTAFF, he might communicate that he was then enabled to transact his business in a manner which had never been in his power before. Weeks together, he then travelled on horseback, 30, 40, and sometimes 60 miles in a day; which exertion he had been enabled to perform with the greatest comfort and ease, upon the simplest diet, frequently consisting only of forthright unfermented bread, and spring water; and at other times, forthright bread, fruits, and vegetables. (Hear, hear.) Fruits he partook of freely when cheap; and, in that respect, he followed the example of Mr. J. D. MARTYN, of Padstow, who, in his daily habits of life, never partook of that which the poor man could not get. There was one way of spreading information, to which he begged especially to direct their attention; which was, that all those who had derived benefits from the adoption of Vegetarian habits, should set aside their own personal feelings with regard to their names appearing in public, and fearlessly give their testimony, in the various publications with which they might have influence. (Hear, hear.) One illustration of the advantages of that method, occurred under his own observation. No sooner had he become a Vegetarian, than a magical effect took place: he went to Cornwall, as some of his friends had remarked, as if he had had the "county crop:"—thin—lank—and without a particle of good flesh upon his bones: no sooner, however, did he commence the practice of Vegetarian diet, and enjoy the sweet intercourse of his esteemed friends, and breathe the clear, free, and bracing air of Cornwall, than he began to be a new man, in body as well as in spirit. He had been induced, by the editor of the *Vegetarian Advocate*, to give an outline of his experience as a Vegetarian, which was published in that periodical: it met the gaze of one who was placed in similar circumstances to himself, and who wrote for further advice upon the subject, as to whether his case would receive benefit from Vegetarian diet, and Hydropathy; and, in reply, he (Mr. BANGHAM) wrote a long letter, more minutely describing his own case, and the course which he had adopted, and advising him to apply to some physician well versed in the Water-treatment, and to commence immediately Vegetarian diet, and thus he would, no doubt, readily obtain every means of success. He had recently seen a letter written by the wife of that gentleman, stating, that herself, husband, and child, had commenced Vegetarian diet since the 1st of January, and had "derived unspeakable advantages therefrom." So complete had been his own restoration, that those who knew his case,

had been induced to pay considerable attention to the subject, and he had the happiness of witnessing the signatures of no less than 15 persons at Padstow; and since his return home to Bridgnorth, had, within 3 months, attested the declarations of 11 other staunch Vegetarians, as members of the Society. (Applause.) Some of the most influential of his native town, were then gallantly going forth pleading the great truth of Vegetarianism, believing that it should go hand in hand with the temperance reformation. (Applause.) He believed that the practice which it inculcated, was calculated to bring into action the noblest powers with which God had in mercy blessed mankind. He trusted the movement would go on, and that none of them would slacken their energy in that good cause. Let them go on, heart and mind, in working that movement; and as they had derived such blessings from it themselves, let them use every means in their power to promulgate their principles among their friends and neighbours. (Applause.)

THE PRESIDENT had great pleasure in calling upon a long and arduous labourer in the field of Temperance,

Mr. WILLIAMS, who said, he had had many pleasant journeys to Manchester, but never before experienced so much delight as on that occasion. It was fourteen years ago since he signed the total abstinence pledge, at an open-air meeting in that city, and he hoped, if his life was prolonged, he should as consistently carry out the principles of Vegetarianism, as he had those of temperance. He felt honoured in being called upon to address that large and respectable assembly, to bear his testimony to the efficiency of Vegetarian diet, in promoting his health and individual comfort. He commenced his career as a Vegetarian, on the 1st of October, 1849, and he considered he had been a consistent Vegetarian for about two months; but, upon reviewing the matter thoroughly, he thought he discovered that, to be a Vegetarian, he must positively subsist upon vegetable products alone; and had, therefore, set about reforming himself in that respect, and had become, from the 5th of December (being the forty-second anniversary of his birth-day), a Vegetarian subsisting entirely on fruits and farinacea. Very soon after that, he had thought, that to be consistent, he must not only give up the use of animal flesh as food, but discontinue the use of leather for shoes, or any other purpose. He went that length, as well; and then he had thought they ought not to shear sheep, and had therefore abandoned the use of wool, as he had determined he would not be anything less than a thorough-going Vegetarian. He had, therefore, aban-

doned the use of butter, cheese, eggs, milk, and then the use of all woollen and leather articles. So far as he was concerned, then, there was no necessity for rearing animals for slaughter, or for any other purpose. (Applause.) He wished it to be understood, however, that he blamed no man for not going the length which he went; but gave honour to those who simply complied with the requirement of the Vegetarian Society, which did not necessitate anything but abstinence from flesh, (Hear, hear.) and which was all which could be reasonably expected, as a rule of the Society. (Hear, hear.) The result of his Vegetarian experience was, he felt quite satisfied, that his physical energy had considerably increased, by his complete and practical adherence to the Vegetarian principle. (Applause.) The Vegetarian movement embodied, in itself, a great number of other movements: it included the principle of Temperance, Peace, and Anti-Slavery; for he believed it was impossible that a Vegetarian could drink intoxicating liquors; and he who respected the feelings of the brutes, would never think of slaughtering the human species; whilst he who gave freedom to the beast, could never hold his brother in bondage. (Applause.) Thus, he hoped the Vegetarian principle would become the great polar star, by which the various reformers of mankind might see their way to the complete achievement of their united purposes. He trusted that the exertions of the present number of Vegetarians would be such, as to increase their numbers three fold, yearly. Let each one make up his mind to induce several more, every year, to adopt the principle; and how easily that might be accomplished. He had himself induced two friends to become Vegetarians, since the previous evening. (Hear, hear.) He felt it a duty for all Vegetarians to support the Society, not only by their individual exertions, but by their subscriptions, as well. For his own part, he found, that even in the article of food, his personal expenses were five shillings per week less, than before he became a Vegetarian; and as he had stated at the Members' Meeting, on the previous Wednesday evening, he should be most happy to contribute that amount to the funds of the Society. (Applause.) He thought that was as little as he could do to show his gratitude, for blessings which could not be valued by the ordinary calculations of pounds, shillings, and pence. (Hear, hear.) After some further remarks, urging upon all present zealously to promote the objects of the Society, and mentioning several plans for the extension of Vegetarian principles in the world, the speaker concluded, amidst great applause.

MR. BORMOND, then, at the request of the

PRESIDENT, sang, with excellent effect, the Vegetarian melody, "We'll win the day,"\* in which he was accompanied by the band, and joined, in the chorus, by many of the guests.

JOHN SMITH, Esq., of Malton, author of "*Fruits and Farinacea the Proper Food of Man*," was next called upon, and was greeted with repeated cheering. He said, he could not but express, in obedience to the call of the President to address them, the high gratification which he had had, in attending those two meetings. He felt assured they would all leave that meeting, with a determination to make as many friends to their cause as possible. (Hear, hear.) He wished to make one remark, in relation to the complete carrying out of Vegetarian principles, in their daily habits; for he felt assured, that as they progressed, a purely Vegetarian diet was what they would arrive at, exclusive of those articles which the *British and Foreign Medico-Chirurgical Review* (as mentioned in his previous address), had shown were inconsistent with the Vegetarian principle, in its strict acceptation. (Hear, hear.) Their movement, however, so to speak, was a progressive one. Man was not to be converted all at once; though it was obvious that convictions upon high principles, although they might be difficult to carry out, at all times, ought always to be regarded as objects of practical attainment. He was happy to find, however, that some Vegetarians had felt themselves called upon to carry out completely, their views of the principles, even at the sacrifice, perhaps, of some degree of social comfort. It was true those who did not fully carry out these views of the Vegetarian principle, and yet professed to believe them, exposed themselves, in a great measure, to the charge of inconsistency; but who was there who was not in some measure, inconsistent in the higher precepts of morality and of religion. They ought not, however, to lower the standard, but let it be fixed, in order that they might attain to it, as soon as circumstances might permit. And, so he would say, with regard to Vegetarianism. Therefore, in some measure, he pleaded guilty to the accusation of the reviewer. It should, however, be constantly borne in mind, that there were many Vegetarians who did not assume that feature of the system, and who became practitioners from other reasons, and who might, therefore, feel themselves perfectly justified in the course they pursued. In matters of that kind, it was thus left to each, and best for every one, to follow up his own convictions. (Hear, hear.) The production of pain in animals, was a subject on which much stress had been laid by their opponents; but he thought there

were many degrees of animal existence, and consequently the susceptibility to pain in different animals, varied considerably. It was supposed that because they objected to kill animals for food, they ought to abstain from killing the smallest insects; he did not, however, think that the same argument would apply so forcibly to creatures possessing a small degree of sensibility. (Hear, hear.) After relating several instances which had come under his observation, proving the comparative insensibility to pain of several entomological species, the speaker referred to the fact that medical gentlemen generally called vegetable food, low diet. It might, however, be made as rich as people pleased, although he did not think it was judicious to do so. It might, in some instances, be useful for those who had been accustomed to a full animal diet, to, in some degree, meet their accustomed taste; and it was always best for those who adopted the system, to take the advice of some Vegetarian friend, who might be able to assist them. (Hear, hear.) He was happy to say he had met with several medical gentlemen who had tried the system, and who had become fully satisfied with it; and they had said to him (although they had received great benefit from it), that as they were dependent for their practice very much upon what the public thought, they would be injuring their circumstances, and those of their families, if they made a public profession of what had been of such great service to themselves: thus, that they would willingly adopt the principle, but dared not do so. (Applause.)

JOSEPH BROTHERTON, Esq., M.P., could not disobey the call of the President, to make a short comment upon the many important truths which had been enunciated that evening. The question had been revolving in his mind, what would be the effect of those two meetings upon the minds of those who had not hitherto adopted the Vegetarian system. Could they resist their convictions? He had been much struck with the remarks of one or two speakers. They might treat that subject scientifically, and they might understand it theoretically: knowledge, however, was not wisdom; but knowledge brought into practice, was wisdom. (Hear, hear.) They were told that all truth was in perfect harmony, and there was, therefore, a test whether the Vegetarian principle was true or not, and that was by practising it, in accordance with the Divine teaching: "If any man will do His will, he shall know of the doctrine whether it be of God." It was a great fact, that there were physical, mental, moral, and spiritual laws; laws of life, and of health; obey them, and they would enjoy health, and happiness; disobey them, and

disease and misery would be the inevitable consequences. (Applause.) They might be certain, that there were laws which ought to govern them. There were the laws of mechanics, of chemistry, of arithmetic, of music ; and they might rest assured, they were all in harmony. It was important, therefore, to consider what laws they were under, and what they lived for. (Hear, hear.) Were they living merely for themselves ? No, they were permitted to be on the stage of life, in order that they might do their duty towards their fellow men. They were all in the pursuit of happiness ; but happiness was not to be gained by merely talking about it. It was not by talking about shoes, that a man became a good shoemaker ; and it would not be by merely talking about Vegetarianism, without practising it, that any one would be enabled to say to the world that it was good. Hypocrisy was an homage which was paid to virtue. It was possible to know right principles, and to expatiate upon the good effects of living upon the productions of the vegetable kingdom, but it was another thing to practise. He had been struck with some remarks, pointed out in a very popular publication, that night ; and he had asked, could the writer of those remarks be any thing but a Vegetarian, and had been told that he was not. They saw, thus, that the tendency of a man's writing might be to advocate certain principles, without this involving the practice of them : but the happiness that would result from the practice of such principles, never would be felt, unless they were obeyed. He spoke from experience ; and on all grounds, and from every consideration, he assured them, that the system could be recommended ; and if adopted by the world, he believed it would produce more happiness than any other which had ever been brought forward : it would, in a sense, bring the kingdom of Peace upon earth ; for he who would not slaughter a lower animal, would not murder his fellow man. (Applause.) With regard to the remarks made by their friend, who went so far as to abstain from those things which many others believed might be partaken of with perfect consistency with the principle of abstaining from the flesh of animals, he would have them consider, that they ought not to lay upon persons greater burdens than they could bear ; and be careful not to carry the principle so far, as to throw a stumbling-block in the way of others whom they sought to benefit by their system. Let them abstain from the flesh of animals ; and in advocating that, they would be laying the foundation of all that was good, and desirable to be attained. At the same time, let every one be convinced in his own mind ;

and since he believed they were all free, each one would be willing to allow every man to entertain his own opinion upon the subject. (Hear, hear.) Let them, therefore, state to the world what they believed to be the laws by which man ought to be governed, and give the testimony of experience that they were good ; and show, that all they were called upon to do, was to try the system fairly, and then they would see, whether they did not feel within themselves, that it was both good and true. (Hear, hear.) He again congratulated them upon the excellent meetings they had had, and the important truths that had been enunciated, as well as upon the happy and cordial spirit which had been manifested throughout the whole proceedings, and he trusted they would be blessed by meeting each other again, another year, when they would have to report great accession of numbers to their cause. (Applause.)

Mr. WILLIAMS having made a remark in explanation,

The PRESIDENT rose and said :—In fulfilling his duty in closing that happy meeting, it was necessary that he should make a few remarks upon one or two points which had engaged their attention, as well as on another subject of interest to them. It had been supposed, from reports of similar meetings to that, and it possibly might, otherwise, be from the report of that, that because the Vegetarian principle was taken up upon so many grounds besides external fact, of a moral, and even of a spiritual character, that all who adopted the Vegetarian principle and practice, must necessarily be committed to those views ; he begged to state, as had been already remarked, that they were all free to choose the motive from which they acted. One man became a Vegetarian from mere economy, another because he expected to be morally benefitted by the practice ; others, again, associated it with relations of a spiritual nature ; but the qualification of their Society, was simply “abstinence from the flesh of animals, as food, for one month and upwards ;” that placed all members on an equal footing, and they might entertain one reason for their practice, or many, just as they saw best. (Hear, hear.) He considered that necessary to be mentioned, that they might guard the minds of all from thinking, that, in becoming members, they were committing themselves to any moral or religious views. At the meeting held last year, in the Town Hall, Manchester, a card had been handed to him, stating :—“That, influenced by the arguments and facts produced that evening by the speakers, seven persons present, all total abstainers from intoxicating drinks, of some standing, had

pledged themselves to try the experiment of total abstinence from animal food for seven weeks, with a view to their adopting the principle in conjunction with their abstinence from strong drinks." As that was stated publicly, it was right publicly to state the result; and he was happy to say, that four, if not five out of the seven gentlemen who thus practically took up the question of Vegetarianism, from conviction of its truth, had become, permanently, practical Vegetarians. (Applause.) As Vegetarians, he conceived they did well to make their principles known, far and wide, for the sake of their fellow-men. (Applause.) Men never meant to do themselves harm by dietetic practices; since all meant to live as long as they could live. Some men laboured under one disadvantage, and some under another, whilst others carried an unfortunate protuberance before them, (Laughter.) which precluded them from even the real benefits of exercise, in which states they were kept back from adopting anything in relation to a simple diet; but, still, they all thought they were living upon the best principles that could be found. (Hear, hear.) Vegetarians, therefore, had, in all Christian charity, to promulgate their views. (Applause.) The physiology of the question, as to the state of the blood of the carnivora compared with that of the herbivora, might well have been dwelt upon by some of their medical friends, on that occasion. They already had a considerable number of medical men in their society, and he much regretted that two of them should have been prevented being present; various reasons, however, though he trusted not any degree of "the fear of the folk" had had the effect of preventing their presence. The state of the system in Vegetarian diet, was generally much less excited, than that where the blood was formed from a mixed diet. There was something much more heating and stimulating in the flesh of animals, and the pulse of the man who partook of it, was sure to beat more quickly, and with a more febrile action, than did the pulse of the man who never partook of it. It was when they compared one case with another, that they were enabled to judge of that. By the beating of the pulse, the length of life itself might be estimated, within certain limits: for if a man lived out life faster, in the more heating and stimulating state induced by a mixed diet, it was quite plain that he would bring that life sooner to a close. He had observed the result of a change of practice; and he had found that the pulse beat slower after the adoption of a Vegetarian diet, than before, whilst the whole system was kept in a state of calmness, which could never be in the ordinary state of living on the mixed diet. It

was in the experience of many, that a Vegetarian could rise from the dinner table, and go to his work, whether of manual occupation, or a literary and intellectual one, without the sense of oppression so common, or almost without the sensation that he had dined; and it was well known, that such was seldom the experience of those who partook of the flesh of animals. (Applause.) It was the heating and stimulating effects produced, which so miserably deceived those who indulged in carnivorous habits. It was quite true, also, that there was a marked difference in the decomposition of the body after death, in those who abstained from those habits; it was equally true, that that fast living—that galloping state of the circulation—was the result of unnatural stimulation; and, in point of fact, was that which rendered men subject to that febrile state of the system, in which they were so ready to contract disease; and which, as another result, when the body had ceased to live, hurried on decomposition. He stated this, as a matter of fact, because it was the experience of Vegetarians who had lost their friends, which confirmed him in the conclusion; since it had been observed, that the bodies of those departed friends, who had lived for some years on Vegetarian diet, had retained an almost unchanged appearance, many days longer than the bodies of those who had lived upon a mixed diet. In America, in 1832, and in this country, when the cholera raged so extensively, the world expected that Vegetarians would be the first to be affected. The medical men who advised people to feed almost exclusively upon flesh meats, must have been ignorant of the pernicious character of that advice, which ended in promoting the very disease, in numerous cases, which it was intended to prevent. What, then, had been the effect upon Vegetarians? The cholera entered some families where part only were Vegetarians, and carried off members of those families; but it was not those who were Vegetarians, but those portions who partook of flesh, who were its victims. (Hear, hear.) He knew instances of the same kind, during the last visitation of the cholera; and he would state, with the sole object of seeing the truth on that subject (whilst he had statistical returns from numbers of the members of the Vegetarian Society to prove it), that there had not occurred one single case of cholera amongst them, either during the time of the late or previous visitation. (Loud applause.) The fact was, living upon the flesh of animals, was very likely to bring on that febrile state of the system, which was most subject to such diseases. When in Paris, at the late Peace Congress, himself and a large party of Vege-

tarians, had lived most freely upon fruit; whilst, at the same time, the cholera was very prevalent in that city. Many persons spoke to him of their diet, who were in very great fear of the "premonitory symptoms," and he remembered he had had directly to prescribe for some of them. He begged to tell them, they need not fear that disease, if they took a proper amount of exercise, and continued to live on simple Vegetarian diet. (Hear, hear.) It was remarkable how free Vegetarians generally were, from the fear of that disease. The truth was, those who feared disease most, were the most susceptible to its attacks; and if they would entertain none of the elements in their systems which made them susceptible, they would know no fears of the cholera. (Hear, hear.) Again, there were not only advantages in relation to health, but he believed it was in the experience of all who had adopted the system, that the moral feelings became more kindly, and purer, consequent upon that change; that there was a greater sympathy for their fellow-men; a sympathy in relation to their conduct towards the brute creation, pointing them to the exercise of love to all mankind; and those who were actuated by right principles, otherwise, were sure to perceive that the moral effects of that system, personally, was that of making them better, and, therefore, wiser and happier in every respect. (Applause.) All that, they might verify by their practice; but, as it had been well remarked, they could not enjoy the blessings of that system, except by resorting to the practice. (Applause.) Then, he would tell them earnestly, that that system should and would prevail. (Loud and repeated applause.) It was not, on the one hand, because individuals, with the purest purpose of their lives wished to uphold that principle, that it should prevail; it was not, on the other hand, because feeble men on God's earth, wished to call it their own; but because it was greater than man; because it originated with the Great Source of all truth. (Renewed applause.) It was because it was proved by the experience of the first ages of the world, that it should prevail; it was because scientific research, in its greatest wisdom, had said it was as good in the present as in the past, that it should prevail; and it was because all experience, which spoke in those who had verified it in their lives, declared that it should prevail. There was not one present, who

could not be as earnest in that conviction, as he himself might then be thought to be, if he would only resort to the proper means to make himself so earnest. (Loud applause.) He much regretted that he had spent so much time upon papers on that occasion; that he had fettered himself with, comparatively speaking, meagre extracts of the statements and statistics of the subject, instead of speaking to them more from the heart, [The sensation in the meeting at this moment, which had been progressively rising with the increased fervour of the speaker, was beyond description: the whole force of the two evenings' deliberate advocacy of the principle, seemed to be concentrated and combined, with the energy and exalted eloquence of the speaker, in arousing the most complete manifestation of earnest, spirit-stirring enthusiasm we have ever witnessed.] because he had thereby, perhaps, lost an opportunity of striking individual minds more forcibly upon that subject; and because he would have all men feel and know it, as it was, and not as it seemed to be. (Hear, hear.) Let them go away, then, from that meeting, with the impression rooted in their minds, that that was a subject, which (although they might inquire into it theoretically) required practice to verify it. (Applause.) Let them go away, too, with the recollection, that they had heard advocated no "new doctrine of Vegetarianism," but merely a return to that truth and order which was as old as the world itself:—(Renewed applause.) to that truth which was first promulgated by God himself; to that truth which had prevailed; to that truth which science showed was wisest, and would still prevail; and to truth which their own experience in time to come, should verify, as tending to that great practice which they had so long professed:—of loving "God above all things," and their "neighbour as themselves." (Long continued applause.)

The SECRETARY moved, and Mr. W. WARD seconded a vote of thanks to the ladies, for the excellent manner in which they had presided at their respective tables, and to the President, which was put and carried with great enthusiasm.

The meeting separated at 10 o'clock; and it seemed to be the prevailing opinion, that this had been the most successful gathering which had taken place in support of the Vegetarian principle.

# SUPPLEMENT TO THE VEGETARIAN MESSENGER.

**INTRODUCTION.**—Although as Vegetarians we would prescribe good substantial fare, containing all the elements of nutrition, in their proper proportions, we have no objection to little side dishes of various forms, and of more or less, concentrated nutriment. Just so with the nuptial feast which it is our happiness to serve in the columns of the *Vegetarian Messenger*; and this Supplement is designed more particularly for these short, concentrated articles, which, accompanying the solid food of the centre of the work, will, we trust, render the whole pleasing as well as satisfactory to our numerous guests.

**VEGETARIAN CHRISTMAS DINNERS.**—We know of no more effectual method of promoting kind and merciful principles, and a taste for the habits they inculcate, than by showing the superiority of those habits, to those of the flesh-eating practices of passing times. And what period can be more appropriate for this, than the joyous time which is now approaching, when all ranks and classes of society meet together with those nearest and dearest to each other, to celebrate the birth-day of Him, who pronounced a blessing on the merciful. How much may the joy of this period be enhanced by having in view, not only the physical gratification, but the intellectual and moral elevation, and consequently the permanent happiness of our visitors and friends. Thus may the very preparations for the table be made to express practically, the heartfelt wish, not only of a "merry Christmas", but of a "happy new year."

We submit the following plan of a Christmas dinner, with the confident assurance that all who bring the usual amount of domestic knowledge to bear upon it, will, almost without the necessary allowances for the novelty of the preparations and the force of habit, at once become convinced of the completeness of the system, which is not merely of primary consideration with theory, but also in its practical details and gustatory enjoyments.

**FIRST COURSE.**—Maccaroni Soup and Carrot Soup.  
**SECOND COURSE.**

•	•	•	•	•
8	6	10		
•	4	3	5	2
TOP	9	7	11	
•	•	•	•	•

1. Savoury Fritters
2. Maccaroni Omelet
3. Savoury Pie
4. Stewed Celery
5. Fried Potatoes
6. Buttered Eggs
7. Boiled Beet-root
8. Kale, or Greens
9. Jerusalem Artichokes
10. Potatoes
11. Turnips and Carrots

## THIRD COURSE.

•	•	•	•	•
3	11	6		
•	9	7	*	8
TOP	5	12	4	2
•	•	•	•	•

1. Plum Pudding
2. Mince Tarts
3. Moulded Rice
4. Blanc-Mange
5. Apple Tarts
6. Damson Tarts
7. Cheese Cakes
8. Raspberry Puffs
9. Custards
10. Creanis
11. Stewed Pears
12. Preserved Raspberries

\* Large Bowl of Flowers.

## FOURTH COURSE.—Cheese and Celery. DESSERT.

•	•	•	•	•
7	12	9	14	
•	3	5	*	6
TOP	11	8	13	10
•	•	•	•	•

1. Christmas Cake
2. Grapes
3. American Apples
4. Oranges
5. Filberts
6. Pears
7. Prunes
8. Figs
9. Almonds and Raisins
10. Dates
11. Maccaroons
12. Sponge Biscuits
13. Gingerbread
14. Queen Cakes

\* Bowl of Flowers

As presenting a plan somewhat simpler and more economical, though equally satisfactory to those who may prefer it, we beg, also, to suggest the following provision. **FIRST COURSE:** Turnip Hash. **SECOND COURSE:** Baked Savoury Omelet, Potatoe Pie, Hot Pot, Greens, Turnips and Carrots. **THIRD COURSE:** Plum Pudding, Apple Pie, Moulded Rice, Moulded Sago, Toasted Cheese, Celery, Oranges, Apples and Nuts.

**MACCARONI SOUP.**—4 oz. of maccaroni, 1 quart of new milk, 1 quart of water, 1 large onion, and 1 oz. of the crumb of stale bread. Soak the maccaroni for two hours; put it into the milk and water, *when boiling*, add the bread, onion and salt, and boil all *slowly* until quite soft; then rub it through the sieve *twice over*, returning it into the pan, adding more seasoning, and either  $\frac{1}{4}$  of a pint of cream, or  $\frac{1}{2}$  oz. of butter; let it just boil, and serve with toasted bread.

**CARROT SOUP.**—The red part of 2 lbs. of carrots,  $1\frac{1}{2}$  oz. of onions, half pint of cream, and 3 quarts of water. Add the carrot and onion to the water when boiling; boil them till thoroughly soft, and rub them through a hair sieve; then return the soup to the pan, add the cream and seasoning, and allow it to simmer, (but not to boil,) for two minutes. Serve with toasted bread.

**TURNIP HASH.**—2 lb. of turnips;  $\frac{1}{2}$  lb. of potatoes; 2 table-spoonfuls of flour; 2 oz. of butter; 1 large onion, and 1 table-spoonful of salt. Put three quarts of water into a well-tinned pan; set it over the fire; put in the turnips, cut into small square pieces, and the onion cut small; add the salt, and let it boil for an hour, then put in the potatoes, also cut in pieces, and after boiling  $\frac{1}{4}$  of an hour longer, add the butter. Rub the flour in  $\frac{1}{4}$  pint of cold water until perfectly smooth; pour it into the pan and let it boil slowly  $\frac{1}{4}$  of an hour longer, when the liquid part of the hash will be of the consistency of thin butter sauce. It will be sufficiently boiled in 2 hours and should be covered the whole time.

**SAVOURY FRITTERS.**—5 oz. of onion; 1 tea-spoonful of powdered sage; 4 eggs, and 4 oz. of stale bread. Soften the bread thoroughly, in a dish, with a little boiling water, covering it over, and letting it soak for an hour; then mash it up with a fork, picking out the hard pieces; boil the onion in two or three waters, till quite soft; then chop it small, adding the powdered sage, a little pepper and salt, and the eggs, well beaten; mix this intimately with the bread, and fry the whole in fritters, serving with brown sauce, and apple sauce.

**BAKED SAVOURY OMELET.**—Same as savoury fritters, except being baked whole, in a buttered dish.

**MACCARONI OMELET.**—4½ oz. of maccaroni; 3 oz. of bread-crumbs; 6 eggs; 4½ table-spoonfuls of flour; 1½ pint of milk; 2 small tea-spoonfuls of sage, and 1 oz. of parsley. Boil the maccaroni till tender, and drain the water from it; rub the flour smooth in 3 table-spoonfuls of cold water; boil the milk, and pour it upon the flour, stirring it till it becomes thickened, and then add the maccaroni, the herbs chopped small, the eggs well beaten, and season with pepper and salt. Bake the whole in a hot-buttered dish, in a moderately heated oven, until nicely browned. Serve it turned out of the dish, (after standing ten minutes,) with brown sauce and mint sauce.

**BUTTERED EGGS.**—7 eggs; ½ oz. of butter; and 1 oz. (2 table-spoonfuls,) of milk. Beat the eggs well, in a basin, add the milk, and season with pepper and salt. Melt the butter in another basin, placed in a pan of boiling water; then add the eggs, stirring them till they thicken, and then pouring them out on pieces of buttered toast placed in the bottom of a dish. The eggs should preserve their bright colour, and be as thick, only, as clotted cream.

**SAVOURY PIE.**—Cold Savoury Omelet, 3 boiled eggs; 2 table-spoonfuls of tapioca; ¼ of a pint of cold water; 1 oz. of butter, and paste. Steep the tapioca in the water 10 or 15 minutes; cut the omelet in small pieces; butter a pie dish and spread a little of the tapioca over the bottom; then the omelet and eggs; then another layer of tapioca, adding seasoning and a few small pieces of butter; cover it with paste and bake it.

**POTATO PIE.**—2 lbs. of potatoes; 2 oz. of onions, (cut small;) 1 oz. of butter; paste, and ½ an oz. of tapioca. Pare and cut the potatoes; season with pepper and salt; put them in a pie dish, adding the onion, tapioca, and a few pieces of butter on the top, and half a pint of water; cover it with paste and bake it in a moderately hot oven. A little celery or powdered sage may be added.

**HOT POT.**—Cut the potatoes, as for a potatoe pie, put them in a dish, in layers, with pepper, and salt between each layer, then put some butter on the top, adding a little water, and set it in the oven.

**STEWED CELERY.**—5 oz. of celery; ½ a pint of new milk; ½ an oz. of flour, and ¼ of an oz. of butter. Cut the celery into pieces one inch in length, placing it in a pan, with as much milk as will cover it, and letting it boil gently, till tender. Drain it, seasoning with pepper and salt, thickening with the flour and butter, and then boiling the whole for a few minutes. Garnish with toast sippets.

**FRIED POTATOES.**—Pare and cut the potatoes into thin slices, as large as a crown piece, fry them brown in olive oil or butter, lay them on a dish, and sprinkle a little salt over them; or they may be dipped in batter and fried.

**BOILED BEET ROOT.**—Boil the root till quite soft, with much salt in the water, and a piece of carbonate soda, about the size of a pea; then cool it with cold water, pare it, and slice it thin, laying it together, in a dish, with vinegar poured over it some time previous to serving.

**JERUSALEM ARTICHOKEES.**—Boil and serve with butter-sauce. (melted butter,) poured over them.

**PLUM PUDDING.**—1 pint basin of bread crumbs; 15 oz. of currants and Smyrna raisins, mixed in equal quantities; 11 oz. of moist sugar; 3 oz. of butter; 2 oz. of candied lemon; 8 eggs; 1 teacupful of apple-sauce, and half a teacupful of milk. Rub the butter into the bread crumbs, and add the fruit, sugar, candied lemon, and spice, beating the eggs with the whole. After standing 12 hours, mix the apple-sauce or the skimmed milk with it, and boil it in a buttered mould for 3 hours, letting it stand for some time in the water. Serve with cream or butter-sauce.

**MINCE TARTS.**—6 good sized lemons; ½ a lb. of apples; 1 lb. of raisins, stoned; 1 lb. of currants; 1 lb. of sugar; ¼ of a lb. of butter, and paste. Squeeze out the juice of the lemons, scrape out the pulp and skins; boil the rinds till quite tender, changing the water 5 or 6 times, to take out the bitterness; chop them in a bowl with the apples and raisins; add the currants, sugar, the juice of the lemons, the butter, melted, and stir it up well with the other ingredients. To preserve: put the whole close down in a pot, and tie a paper over it, and keep in a dry cool place; it will remain good 6 or 7 weeks. A little cayenne, mace, and candied orange or lemon may be added if approved,

**CHEESECAKES.**—2 oz. of butter; 1 lb. of loaf sugar, broken; 6 eggs; 3 lemons; paste. Put the sugar, eggs (leaving out 2 whites), the rinds of two lemons, grated, the juice of 3 lemons, to the butter, in a brass pan, and simmer over the fire till the sugar becomes dissolved, and the whole begins to thicken like honey. It must be stirred all the time it is on the fire. To preserve: pour into jars and tie close, keeping in a dry place.

**MOULDED RICE.**—8 oz. of rice; and 3½ pints of milk. Wash the rice, pour the milk upon it, and boil it slowly, in a brown basin (covered,) in the oven, till it becomes tender and the milk absorbed; then put it into a mould, and cover it with a plate. Turn it out, (either warm or cold,) and serve it with preserves and cream.

**MOULDED SAGO.**—4 oz. of sago, and 1 quart of milk. Wash the sago and swell it thoroughly in the milk, pour it into a mould and let it stand for 12 hours; serve it with preserves and cream.

**BLANC-MANGE.**—One oz. of tapioca isinglass; 1 and a half pints of new milk; half a pint of cream, and 2 drops of almond flavour. Boil the milk and cream, and put in the isinglass, sweetening with sugar; boil this for 2 minutes, strain, whilst hot, through book muslin, adding the almond flavour when the milk is nearly cold, and pouring the whole into a mould, in which it should stand from 12 to 24 hours.

**BROWN SAUCE.**—2 oz. of Butter; and 1 oz. of flour. Melt the butter in a frying-pan or saucepan, and add the flour, stirring it till it is of a brown colour; and then adding as much boiling water to it, as will make it the thickness of thin cream: season with pepper and salt.

**EXPERIENCE OF VEGETARIANS.**—Nothing can so precisely express the value of Vegetarian practice, and the confidence to be inspired by the experience of those who make trial of it, as the truthful statement of cases within our knowledge. It will therefore be a pleasing part of our engagement, to supply facts of this nature, from time to time, as such shall present themselves. In the statistical returns of the Vegetarian Society, J. S. J. remarks: "I am thirty-seven years of age, and never tasted flesh or alcoholic liquors. I may state that I never had but one illness, and that a very short one, in boyhood, the result of lying on the damp ground. My conviction is, that all who judge reasonably and practically of the Vegetarian system, will not merely find it impart a more 'pleasing consciousness of existence,' but will find it characterised by greater endurance in both mental and physical occupations. Comparison in relation to the active and strong of the mixed diet, enables me to state this of my own experience, for I have always found I was able to ride further, and outwalk those I have come in contact with; and this, in the last particular, the most remarkably so in the toil and difficulties of mountainous excursions. If I be asked how my history furnishes comparison with that of others, I reply that I know what I pronounce upon, and need not practice anything inferior to afford me comparisons."

**VEGETARIAN CHRISTMAS SUPPERS.**—The general interest excited by the instructions for *Vegetarian Christmas Dinners*, (Supplement, page 1,) and a desire to afford the most complete practical information, induce us to present plans and recipes for Vegetarian Christmas Suppers, which, on being adopted, we trust will prove, in the most satisfactory manner, that Vegetarian diet will supply all the requisites for either an elegant or substantial Christmas entertainment, such as for rational enjoyment and lasting satisfaction, may form a subject of pleasing reflection in itself, and in its comparison with the feasts where the preparations of flesh and alcoholic beverages are regarded as essentially necessary.

## PLAN OF TABLE.

6	·	·	8	·
·	10	12	·	·
1	4	* 3	* 5	2
TOP	7	11	13	9

1. Raised Savoury Pies	8. Fig Pie
2. Macaroni and Cheese	9. Open Damson Tart
3. Christmas Posset	10. Custards
4. Baked Potatoes	11. Blanc Mange
5. Fried Beet-root	12. Moulded Rice
6. Lemon Puff	13. Creams
7. Mince Tarts	** Vases of Flowers.

The following is a plan for a supper of a more simple and economical, though equally substantial character, which may, under some circumstances, be found more suitable than the above.

## PLAN OF TABLE.

·	·	·	6	·
·	1	4	3	5
TOP	·	·	7	2
·	·	·	·	·

1. Savoury Pie	4. Baked Potatoes
2. Onions and Cheese	5. Mashed Potatoes
3. Christmas Posset	6. Apple Pie
7. Mince Pies.	

**RAISED SAVOURY PIES.** Double the quantity of ingredients in Savoury pie (S. page 2,) with paste made as follows: 1 lb. of flour and  $\frac{1}{2}$  lb. of butter. Melt the butter in a tinned pan with  $\frac{1}{2}$  pint of water. Add a little salt to the flour and the butter skimmed from the top of the water, mixing it with the flour, adding as much of the water only, as will make it into a stiff paste. Keep the paste covered and warm near the fire, till required for use. Roll it and give it the required form with a wooden mould, or the lower part of a small jar. Fill in the ingredients, add the lid, and bind the pie round with cap paper before baking. The above quantity will make 1 pie about 4 inches across, and 4 about  $2\frac{1}{2}$  inches across.

**MACARONI and CHEESE.** 2 oz. of macaroni; 6 oz. of cheese;  $\frac{1}{2}$  pint of thin cream. Swell the macaroni, (previously broken in pieces about  $1\frac{1}{2}$  in long,) for  $1\frac{1}{2}$  hours; then drain off the water and place it on a flat dish; add a little mustard, Cayenne pepper and the cheese cut in thin slices, with the cream, and bake in the oven till the cheese is melted.

**ONION and CHEESE.** 2 oz. of onion;  $\frac{1}{2}$  lb. of cheese. Slice the onion very thin; place it on a dish with a little water and half cook it in the oven; add the cheese, sliced thin, on the top; toast altogether in the oven about 10 minutes, till the cheese is melted. Serve on the dish on which it was baked.

**FRIED BEET ROOT.**—Prepare the root as directed for boiled beet-root, (S. page 2.) Slice it lengthways, and fry in butter, seasoning with pepper and salt.

**BAKED POTATOES.**—3 lb. of Potatoes and 2 oz. of butter. Pare, and roast the potatoes a short time in the oven. Then place them in a salt glazed brown dish with a little butter, and bake, occasionally shaking them, to secure their being equally browned.

**CHRISTMAS POSSET.**—3 quarts of new milk; 12 oz. of currant bread; 3 lemons and 6 oz. of sugar. Boil the milk and bread, (cut into small pieces,) slice and place the lemon in the bottom of a large punch-bowl with the sugar; add the milk and bread, and grate a little nutmeg on the top.

**FIG PIE.**—6 oz. of figs;  $1\frac{1}{2}$  oz. of butter; 2 oz. of sugar; milk; cinnamon, and paste. Cut the figs into small slices with a pair of scissors; add as much milk as will cover them, the sugar and cinnamon; stew them in an earthenware jar, covered, in the oven. When they boil, the milk will break, and the figs are sufficiently stewed. Take them out of the oven, and stir in the butter. When cool, line a flat dish with paste, and spread a thick layer of the figs upon it, heaping them up in the centre of the dish, and pouring in as much of the syrup as the figs will absorb; then cover with a thin paste, and bake. This pie is better cold than hot.

**LEMON PUFF.**—Line a flat dish with paste, and bake with the lemon cheese-cake mixture (S. page 2.)

**MINCE TARTS.**—Same as recipe, (S. page 2,) leaving out the juice of lemon and cayenne, but using mace, candied orange or lemon.

Recipes for Savoury Pie, Moulded Rice, and Blanc Mange, are given in Supplement, page 2.

**ECONOMY versus FATTENING ANIMALS.**—The process of rearing and fattening animals for slaughter, is anything but a profitable employment for the farmer's skill, capital, and land, compared with what a more judicious application of these might realize. John W. Childers, Esq., M.P., in the *Journal of the Royal Agricultural Society of England*, page 169, vol i., gives the following statement as to the quantity of food consumed by 20 sheep, when enclosed in a fold for fattening, to which, for the sake of clearness, we have attached the prices of the various articles.

*Food per Day for 20 Leicester Sheep, enclosed in a fold for Fattening.*

Articles Consumed.	Quantity.	Price.	Cost.
Turnips . . .	27 pecks	3d.	1s. 8 <i>1</i> d
Linseed cake .	10 lbs.	1d.	0 10
Barley . . .	5 quarts	1 <i>1</i> d.	0 8 <i>1</i>
Salt . . .		0 0 <i>4</i>	0 0 <i>4</i>
Hay . . .		0 0 <i>1</i>	0 0 <i>1</i>

Total cost per day . . . . . 3s. 5d.

Twenty sheep thus fed, are shown by the gentleman above alluded to, to have increased in weight from the 1st of Jan. to the 1st of April, (a period of 90 days,) 36 stone 8 lbs., being a daily increase of 5 lbs.  $7\frac{1}{2}$  oz., costing for food alone nearly  $7\frac{1}{2}$  d. per lb. The prices given are the same as were recorded in the same volume, as the value to the farmer.

**VEGETARIAN HABITS versus CHOLERA.**—J. B. has just closed an engagement with a temperance committee, having been engaged in Leeds during the whole time the cholera was raging there. "My daily duties," says he, "called me among the dead and the dying; and though almost all my time was spent in and around these centres of disease and plague, I have come out unscathed, thank Heaven, with its blessings, daily ablutions, and a chaste and bloodless diet." As on previous visitations of this

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disease, not a single instance of attack has, to our knowledge, occurred among Vegetarians. We, therefore, heartily join in the "General Thanksgiving."

**VEGETABLE versus ANIMAL MANURE.** "Roasted turf or earth is indeed a very excellent manure. Mr. Barnes, gardener to Lady Rolle, who could have any manure he might wish, prefers it to any other. 'It is,' says he, 'suitable for the culture of every kind of plant, whether it be grown on the farm or in the garden, in the hot-house, greenhouse, conservatory, or open border.'" The following is the result of Mr. Barnes's experiment: Five rows manured with 4 lbs. of bone dust each row, produced from 82 lbs. to 88 lbs of onions; whilst 3 rows, manured with 3½ lbs. of charred refuse and ashes made from *garden rubbish*, produced respectively 99 lbs., 89 lbs., and 95 lbs.\* This shows that the *cheapest* vegetable manure is more effective, in proportion to its weight, than the *dearest* animal manure.

**SCOTTISH TEMPERANCE LEAGUE.**—In one of the schedules of names returned to the secretary of the above society, for insertion in the present register, were those of seven abstainers from all intoxicating liquors, of long standing. The time of their abstinence was 242 years, and the average term gave upwards of 34 years to each; two of the number having abstained for 40 years, and the term of the least experience being 20 years. We are glad, too, to say that the position in society of these is such as to have influence with others less fortunate in their habits. One of these being a magistrate, two, merchants (one of whom is an *alderman* also), one a gentleman, and the remaining three, ladies. Many of our readers will feel interest in knowing, that the same names can be found on the register of the *Vegetarian Society*; abstinence from alcoholic liquors, in each case, having been accompanied by the same term of abstinence from the flesh of animals.

**MUTUAL IMPROVEMENT CLASSES.**—We are happy to find that the Vegetarian principle frequently comes under the consideration of these useful classes, which are generally composed of candid inquirers after truth. A correspondent, at Chorlton upon Medlock, informs us that he has brought the subject forward, at a class, three successive evenings: the first evening he stood alone; the second, one member supported him; and the third, another had been induced to try the system, and thought there was much truth in it. The subject was still adjourned till a fourth evening. We would urge our Vegetarian friends to follow this example, and to communicate with us on the subject.

**WHEATMEAL BREAD.**—Professor Johnstone says: "It is a fact, that 1000 lbs. of the whole meal and fine flour respectively, contain the following proportions of the principal substances composing our body:—

	FAT.	FLESH.	BONE.
Whole Meal	28 lbs.	150 lbs.	170 lbs.
Fine Flour	20 lbs.	130 lbs.	60 lbs.

This shows in a striking manner the superiority in nutritive quality even of the wheatmeal bread over the white flour bread; whilst every physiologist will give the preference to the former for its digestibility and its effect on the bowels in inducing regular and healthy action.

**VEGETARIANISM.**—It is a fact beyond dispute, that a great part of the hard work of the world is performed by persons whose dietary is wholly vegetable. The out-door or agricultural labourers in Asia and the greater part of Europe, as well as the slaves in both South and North America, eat flesh but seldom, or never; yet health, strength, and longevity, are more common among them than among the flesh-eating workmen who dwell in

towns, or among the indulgent classes of confined and sedentary, or of free and active occupations. These facts, at least, sufficiently verify the conclusion that man's nature does not require a resort to slaughter for the maintenance of health and strength. They prove more: they demonstrate the possession of those blessings to a greater degree by abstainers than by consumers of flesh. It may be replied, that persons who work out of doors have the advantage of fresh air, early hours, and other primitive habits. Granted. But let flesh-eaters, then, abandon their inferior habits, let them enjoy the invigorations of fresh air, bathing, exercise, and other customs, in accordance with physiological rectitude, and they may possibly discover that flesh is, like alcohol, but a temporary stimulant, imparting a brief exhilaration at the expense of permanent health and equable happiness.—*Weekly Dispatch*, Aug. 5th, 1849.

## ESTIMATED PRODUCE OF AN ACRE OF LAND.

	PER YEAR.	PER DAY.
Mutton	228 lbs.	10 oz.
Beef	182 "	8 "
Wheat	1,680 "	4½ lbs.
Barley	1,800 "	5 "
Oats	2,200 "	6 "
Peas	1,630 "	4½ "
Beans	1,800 "	5 "
Rice	4,555 "	12½ "
Indian Corn	3,120 "	8½ "
Potatoes	20,160 "	55 "
Parsnips	26,830 "	74 "
Carrots	33,600 "	92 "
Yams	40,000 "	110 "
Turnip	56,000 "	154 "
Beet	75,000 "	205 "

—*Fruits and Farinacea*, page 308.

TABLE OF NUTRIMENT showing the amount and cost of blood-forming principle, in Vegetable, Farinaceous and Flesh diet. This table should be well studied by every family economist.—*Penny Vegetarian Cookery*.

ARTICLES OF DIET.	Containing			Price per 100 lb.	Cost of Blood-forming Principle per 100 lb.
	Solid	Water	Supply		
	per cent.	per cent.	per cent.		
Beans . . .	86	14	31	0 6 11½	1 2 6
Peas . . .	8½	16	2½	0 10 5	1 15 11
Barley Meal . . .	8½	15½	14	0 6 3	2 4 7½
Wheat . . .	8½	14½	21	0 9 5½	2 4 11½
Oats . . .	82	18	11	0 7 6½	3 8 6½
Turnips . . .	11	89	1	0 0 8½	3 10 10
Potatoes . . .	28	72	2	0 1 5½	3 13 11½
Carrots . . .	13	87	2	0 2 0½	5 1 0½
Veal . . .	25	75	25	2 14 2	10 16 8
Beef . . .	25	75	25	2 18 4	11 13 4
Mutton . . .	25	75	25	2 18 4	11 13 4
Lamb . . .	25	75	25	3 15 0	15 0 0

## INNOCENCE AND SLAUGHTER.

Say ye that know, ye who have felt and seen Spring morning smiles, and soul-enlivening green, Say, did you give the thrilling transport way? Did your eye brighten, when young lambs at play Leaped on your path with animated pride, Or gazed in merry clusters by your side? Ye who can smile, to wisdom no disgrace, At the arch meaning of a kitten's face; If spotless innocence, and infant mirth, Excites to praise, or gives reflection birth; In shades like these pursue your favourite joy Midst nature's revels, sports that never cloy.

A few begin a short but vigorous race, Indolence abashed soon flies the place; Thus challenged forth, see thither one by one From every side assembling playmates run.

\* *Products of the Vegetable kingdom, versus the flesh of animals as food.*

A thousand wily antics mark their stay  
 And starting, crowded, impatient of delay.  
 Like the fond dove, from fearful prison freed,  
 Each seems to say, "Come let us try our speed."  
 A way they scour, impetuous, ardent, strong,  
 The green turf trembling as they bound along,  
 Down the slope, then up the hillock climb,  
 Where every molehill is a bed of thyme;  
 There panting stop; yet scarcely can refrain;  
 A bird, a leaf, will set them off again;  
 Or if a gale with strength unusual blow,  
 Scattering the wild brier roses into snow,  
 Their little limbs increasing efforts try.  
 Like the torn flower, the fair assemblage fly.  
 Ah fallen rose! sad emblem of their doom!  
 Frail as thyself, they perish as they bloom!  
 Though unoffending innocence may plead,  
 Though frantic ewes may mourn the savage deed,  
 Their shepherd comes, a messenger of blood,  
 And drives them bleating, from their sports and  
 food:  
 Care loads his brow, and pity wrings his heart,  
 For lo! the murdering butcher with his cart,  
 Demands the firstlings of his flock to die,  
 And makes a sport of life and liberty!  
 His gay companions Giles beholds no more;  
 Closed are their eyes, their fleeces drenched with  
 gore.  
 Nor can compassion, with her softest notes,  
 Withhold the knife that plunges through their  
 throats.  
 Down indignation! hence ideas foul!  
 Away the shocking image from my soul!  
 Let kindlier visitants attend my way,  
 Beneath approaching summer's fervid ray;  
 Nor thankless glooms obtrude, nor cares annoy,  
 Whilst the sweet theme is universal joy.  
 —BLOOMFIELD'S *Spring*.

**VEGETARIAN PEDESTRIANISM.**—Mr. H. a strict Vegetarian, started from Stratford St. Mary, Suffolk, at 7 o'clock on the morning of Wednesday, September the 19th, and walked to Newmarket, 38 miles; Thursday the 20th, from Newmarket to Stilton, 40 miles; Friday, from Stilton to Melton Mowbray, 42 miles; Saturday, arrived at Nottingham at 11 o'clock, 20 miles; in the afternoon, walked to Calverton, 7 miles further, and assisted in gardening operations, without feeling more than the ordinary fatigue of his daily labour. He thus walked 147 miles in less than 4 days, averaging for the first 3 days exactly 40 miles a-day. We do not mention this as an extraordinary instance for a Vegetarian, it having been performed without any idea of a test, or any view to publicity.

**FLESH-EATING AND DROWSINESS.**—W. L. stated the other day at a Vegetarian meeting at Miles Platting, that when he was a flesh-eater, he usually felt heavy and sleepy after dinner, and was sometimes discovered asleep over a light job of work, but since he had adopted Vegetarian diet, no such unpleasant symptoms had occurred. He was now "wide awake," and nothing should induce him to return to the old practice. A fellow-workman also states that when a flesh-eater, he never could read a book after his labour was over, as he invariably fell asleep if he sat down for the purpose. Such, however, was never the case now he was a Vegetarian.

**FLESH-EATING AND INFLAMMATION.**—We know a lady who, from the age of 33 to that of 63, suffered severely from inflammation of the leg. Her diet was moderate in quantity, perhaps never more than 2 lbs. of flesh in a week. At the age of 63, she adopted a strictly Vegetarian diet, and to her great surprise, her leg gradually recovered, and in less than 12 months, to use her own words, she "could hardly tell which it was." Now, at the age of 66, she has just quickly recovered from a fracture of the hip joint, caused by an accident.

**FLESH-EATING AND SPASMS.**—We know an

instance of a lady, who for many years had been subject to violent attacks of spasms, which seemed to threaten her life. Though considerably advanced in years, she adopted the Vegetarian practice, by the advice of her son, and for two years, but very slight symptoms of the old complaint returned. On paying a visit to her sister, however, she was induced, in some degree, to depart from the practice, and partake of flesh. She was soon after seized with a more violent attack of spasms than she ever before experienced. With great care, however, she was at length restored, and became a confirmed Vegetarian, and a member of the Vegetarian Society, and now more than 12 months have elapsed without a return of the complaint.

**FLESH-EATING AND PALPITATION OF THE HEART.**—Mr. K. tailor, Stratford St. Mary, Suffolk, had suffered severely for many years from severe palpitation, which frequently kept him in the most agonizing restlessness for several nights in succession. On adopting a Vegetarian diet, the disorder left him, and he informed us, 6 months after, that no symptom of it had returned.

**FLESH-EATING AND DYSPEPSIA.**—Mr. C. an extensive printer in Manchester, stated recently at a Vegetarian supper-party, at Salford, that he had followed the advice of medical men in endeavouring to cure an apparently confirmed indigestion, by eating mutton chops and drinking a glass of porter daily, and by sea-bathing. After several expensive journeys to watering places, and many months of the most awful despondency, amounting almost to suicidal madness, he returned home, no better than when he left. He had adopted the practice of Vegetarian diet three months, and from the first day of commencing it, he began to recover, and in a fortnight he felt "quite a new being." And his statement as to his improved appearance, was confirmed by that of a gentleman present.

**BAD SAUSAGES.**—No person was ever known to die because he had only  $\frac{1}{4}$  lb. of meat to dinner, but many die annually from eating bad sausages. —*Medical Times*.

**CONSUMPTION AND FLESH-DIET.**—I am inclined to think that consumptions, so common in England, are, in part, owing to the great use of animal food. —DR. BUCHAN, *author of Domestic Medicine*.

**FLESH-DIET AND BAD TEMPER.**—The choleric disposition of the English is almost proverbial. Were I to assign a cause, it would be, their living so much on animal food. There is no doubt but this induces a ferocity of temper, unknown to men whose food is taken chiefly from the vegetable kingdom.—*Ibid.*

**SCURVY CURED BY VEGETARIAN DIET.**—The most obstinate scurvy has often been cured by a vegetable diet.—*Ibid.*

**MENTAL VIGOUR AND VEGETABLE DIET.**—Vegetable aliment, as never over-distending the vessels or loading the system, never interrupts the stronger emotions of the mind; while the heat, fulness, and weight, of animal food, is an enemy to vigorous mental efforts.—DR. CULLEN'S *Materia Medica*.

**VEGETARIAN PRACTICE versus DISEASE.**—I am firmly persuaded, that any man who, early in life, will enter upon the constant practice of bodily labour, and of abstinence from animal food, will be preserved entirely from disease.—DR. CULLEN'S *First Lines of the Practice of Physic*.

**THE ESSENES.**—PLINY says that the Essenes of India fed on the fruit of the palm tree. But however this may have been, it is agreed, on all hands, that like the ancient Pythagoreans, they lived exclusively on vegetable food, and that they were abstinent in regard to the quantity even of this. They would not kill a living creature even for sacrifices. It is also understood, that they treated diseases of every kind, (though it does not appear that they were subject to many,) with roots and

herbs. Josephus says that they were long-lived, and that many of them lived over 100 years. This he attributes to their regular course of life, and especially to the simplicity of their diet.—ALCOTT'S *Vegetable Diet*.

**KILLING INCOMPATIBLE WITH INNOCENCE.**—To take the life of any sensitive being, and to feed on its flesh, appears incompatible with a state of innocence, and, therefore no such grant was given to Adam in paradise, nor to the antedeluvians. It appears to have been a grant suited only to the degraded state of man, after the deluge; and it is probable that as he advances in the scale of moral perfection in the future ages of the world, the use of animal food will be gradually laid aside, and he will return again to the productions of the vegetable kingdom, as the original food of man, as that which is best suited to the rank of rational and moral intelligence. And perhaps it may have an influence, in combination with other favourable circumstances, in promoting health and longevity. DR. T. DICK, *author of the Philosophy of Religion*.

**KITCHEN SCENERY.**—Nothing can be more shocking and horrid, than one of our kitchens sprinkled with blood, and abounding with the cries of creatures expiring, or with limbs of dead animals, scattered, or hung up, here and there. It gives one an image of a giant's den, in romance, bestrewed with the scattered heads, and mangled limbs, of those who were slain by the giant's cruelty.—ALEXANDER POPE.

**LONGEVITY**—It seems to be approved by experience, that a spare and almost Pythagorean diet, such as is prescribed by the strictest monastic life, or practised by hermits, is most favourable to long life.—LORD BACON.

**PHILOSOPHY AND VEGETARIANISM.**—All philosophers have given their testimony in favour of vegetable food, from PYTHAGORAS to FRANKLIN. Its beneficial influence on the powers of the mind has been experienced by all sedentary and literary men.—DR. CHARLES WHITLAW.

**THE PYTHAGOREANS.**—These Pythagoreans, these milk and vegetable-eaters, were the longest lived and the honestest of men.—HOMER.

**GROUND RICE FRITTERS.**— $\frac{1}{2}$  lb. of coarsely ground rice; 4 eggs; a teaspoonful of parsley, and a teaspoonful of onions, both finely chopped. Season with pepper and salt. Boil the rice in about  $\frac{1}{2}$  a pint of water, let it cool for about ten minutes, add the eggs and herbs, and fry the fritters in butter. Serve with brown sauce.

**COOKIE PUDDING.**— $\frac{1}{2}$  lb. of American soda biscuits; 1 pint of milk, and 2 eggs. Break the biscuits in small pieces, pour on the boiling milk; cover it close with a plate, and when nearly cold, mash it well with a wooden spoon and add two well beaten eggs, boil it an hour in a basin rubbed over with a little butter. Serve with sweet sauce.

**RICE CAKE.**— $\frac{1}{2}$  lb. of coarsely ground rice;  $\frac{1}{2}$  lb. of powdered loaf sugar, and 4 eggs. Beat the eggs a little; then mix them with the flour and sugar; beat all together with a wooden spoon for half an hour and add 10 drops of almond flavour. Butter a tin mould, only half fill it, and bake in a moderately hot oven.

**PHYSICAL ENDURANCE AND VEGETARIAN PRACTICE.**—J. H. stated the other day at a Vegetarian meeting, that he and his father were frequently engaged in a paper manufactory from 12 o'clock on Sunday night till 6 o'clock on Wednesday morning, without getting an hour's sleep the whole time. They commonly made 10, and sometimes 11 days' labour in the week, reckoning 12 hours a-day. Their principal diet is brown bread, oatmeal porridge, rice and vegetables, never tasting flesh. We, however, by no means recommend such a violation of the laws of health with regard to rest.

**HARDENING EFFECTS OF SLAUGHTER.**—At Worship-street, William Long was fined 40s. for drawing a sharp saw several times across the tail

of a living ox, after having caused the animal to fall from exhaustion by the most violent beating with a stick.—*Times*. Who but a butcher could have done this?

**DISEASED SHEEP.**—Five thousand diseased sheep were confiscated by the Inspector of the Smithfield Market, from January 1st, 1818, to the 7th of the following August.—*Gardeners' and Farmers' Journal*.

**VEGETARIAN PRACTICE AND YOUTHFUL APPEARANCE.**—We appeal, with the greatest confidence, to the improvement in colour, and complexion, experienced, and the remarkably youthful appearance presented, by nearly all Vegetarians. There is a glow imparted to the cheek, a vivacity to the eye, with an upward and an onward look; a vigour and elasticity to the step; a capability of exertion and endurance; a willingness to spend and be spent in the service of others; a freshness, serenity, and cheerfulness, of mind; a command over the intellectual powers; and, I would add, a spiritual faculty awakened; but in this material age, the world does not believe in spiritual influences; that the experience of almost every one who is competent to give evidence, can bear testimony to; and that we would compare, not with others, but with *our former selves*.—*What is Vegetarianism?* p. 37.

**HEALTH OF TOWNS AND VEGETARIANISM.**—We have pleasure in stating that the proprietors of the *Health of Towns' Journal* are about to give, in their February No., an outline of the origin, progress and design of the Vegetarian movement. It will be an easy matter for the writer to show how intimately the Vegetarian principle is connected with the health of towns; because it promotes individual health; it does away with the necessity for those nuisances, the fish, flesh, and cattle markets; it directs attention to the use of the sewerage of towns for agricultural purposes instead of the expensive produce of fattening cattle, and, as experience amply demonstrates, it promotes a keener sense of smell, which will enable people to detect more readily those noxious odours which now destroy the health of our towns and cities. And besides all this, the Vegetarian practice conduces to that right perception and feeling, which will induce men to select for their dwellings well-ventilated, well-built houses; and to that economy which will enable them to pay for the additional provisions for their health, comfort, and enjoyment which ventilation, drainage, and improved architecture afford.

**VEGETABLE FOOD CONDUCTIVE TO THE SENSE OF SMELL.**—The fact that fox-hounds are fed on biscuits or meal instead of flesh, to prepare them for the chase, and experience proving their increased power of scent when so fed, is powerful evidence in favour of the assertion that vegetable food is superior in this respect. It becomes the more remarkable, when it is seen that this is the case even with the carnivora.

**TEMPERANCE AND VEGETARIANISM.**—We are happy to find that our temperance contemporaries are making Vegetarianism a subject of controversy in their pages. The *Manchester Temperance Reporter*, which is now becoming one of the best conducted of the Temperance serials, gave, in a recent No., an excellent review of the *Penny Vegetarian Cookery*, recommending that work to its readers on the broad principle of the domestic and social elevation of the industrious classes. It also made an extract from our last No. and the editor remarked, that, although fond of beef steaks, he could but acknowledge the truth of the Vegetarian system, and looked forward to its practical adoption by himself and mankind as the result of a higher development of moral courage and principle. The same paper has also a correspondence on the subject, in which the economical and moral bearings of the question are being discussed.

**VEGETARIAN DIET AND DELICACY OF CONSTITUTION.**—J. B. says, “I was early impressed with the truth of the Vegetarian principle, and have now tried it for 40 years. It is my conviction that without the manifold advantages of this system (whether in the greater calmness and endurance of the body consequent thereupon, or the still more remarkable results in subduing the restlessness of the mind), my naturally exceedingly frail constitution could never have secured me my present advanced age. I have lived in the greatest simplicity as to diet; and since I became less qualified for the activities of life, I have returned more and more to my early tastes for the reflective recreations and healthful employments of my garden.”

**GROWTH OF THE MIND.**—It is this gradual growth of the human mind which will enable men to lay aside all disputation and quarrelling about the extent and meaning of Divine commands. It will enable them to perceive that these are as illimitable as are their Author; that they are as universal in their application, as He is universal in his love, and the only limit which can be placed to them, must be in our own limited conceptions. But as these become expanded, they enable us to perceive how much wider are the words and works of God, and consequently how blessed we are in having such an extensive range for the exercise of the mental powers! Then can we understand how every breath of nature is designed to impart to man a new joy, and a new hope; how every opening flower, as it seems to greet the rising sun with a smile, which excites a tear; how every dew drop, as it sparkles in its tender bed; every honeysuckle, as it sends its fragrant perfume through the air; every bird as it

“Carols its lay to the infinite light;”

every lamb, as it skips upon the grassy carpet of nature; and all the varying tribes of animate and inanimate beings, may conduce not only to his refined sensual, but to his spiritual enjoyment. How they may tend to draw forth in him the smiling and fragrant flowers of mental genius, the song of melody, joy, and love, and the ever-playful gambols of innocence and affection.—*Vegetarian Advocate*, p. 146, vol. i.

**PRODUCE OF AN ACRE OF LAND IN WHEAT, OATS, POTATOES AND BEEF;** their relative value as food, cost of production and average price.

Names of Articles.	Annual produce of one acre, in stones of 14 lbs. each.	Pounds consumed daily by one person	Acres requisite for the support of one person.	Relative intrinsic value.	Cost of production per stone in pence.	Cost per acre in pounds sterling.	Average price per stone.
	1	2	3	4	5	6	7
Wheat ..	120	1½	1-3rd.	4	12d.	£6	18d.
Oats ....	183	2	2-7ths	3	8	6	12
Potatoes ..	1410	6	1-9th.	1	2	12	6
Beef ....	13	6	12	1	55	3	84

The columns 1, 2, and 3 will be easily understood by the heading of each: thus, the annual produce of an acre of land under wheat is 120 stones, of beef only 13 stones. On an exclusively wheat diet, a man would require 1½ lb. per day, and 1½ of an acre to supply it; whilst on an exclusively beef diet he would require 6 lbs. per day, and 12 acres of land to supply it. The data upon which the table has been formed were received from practical men.—*Fruits and Farinacea the Proper Food of Man*, p. 341.

**DR. LAMBE.**—Dyspepsia and sick head-aches having afflicted him from early life, in 1803 he left

off the use of common water, and confined himself to distilled water as his only beverage, and in 1806, being then 41 years old, he entirely relinquished animal food. Under this regimen, the dyspepsia, low spirits, and pains in the head gradually disappeared, and he was enabled to continue a life of severe and constant labour, both bodily and mental, to an advanced age. He was the author of several works on the effect of vegetable diet on disease. He died in 1847, aged 82 years.—*Vegetarian Almanac*, p. 21.

**RAPE-DUST.**—The seed of the rape-plant, after the oil has been extracted from it, is a fertilizer of great value: According to the analysis of M. Boussengault, 8 tons of rape-dust afford as much nitrogen as 100 tons of farm yard manure. It has been proved by Sir Humphry Davy, and other eminent men, that rape-dust possesses the power of absorbing from 2 to 10 times as much atmospheric moisture as the finest soils. The cost is about £7 per ton.—*Family Economist*, p. 175, vol. i. This is an important discovery as showing the value of vegetable over animal manure.

**OUR BUTCHER.**—(A very ill-used person no doubt.) Butcher. (throwing down *The Times*.) Here's times. Why, we shall be obliged to charge fair prices next.—*Punch*.

**THE HEAVIEST CHRISTMAS WAIT OF ALL.**—Ninepence for a pound weight of butcher's meat.—*Ibid.*

**WASTE LAND.**—According to the best authorities, there are no less than 14,700,000 acres of wasteland in the United Kingdom, which statistics have thus been apportioned:

	Acres.	Acres.
England . .	3,451,000	Scotland . . 5,950,000
Wales . .	530,000	Ireland . . 4,600,000
Islands . .	165,000	Total . . 14,700,000

Assuming that one quarter of this quantity might, when reclaimed, be brought into annual wheat culture, we have 3,675,000 acres so disposable, which even in the present inefficient system of husbandry, would produce, at 30 bushels per acre, 13,781,250 qrs. of bread-corn, a supply equal to the necessities of  $\frac{3}{4}$  of the entire population of Great Britain.—*FLEMING'S Policy of a National System of Agricultural Statistics*. Forty-four bushels of wheat per acre can easily be produced by spade cultivation, as we know from actual experiment made last year,

**THE ANCIENT BRITONS.**—The Rev. Mr. Barnes, a clergyman, stated at one of Dr. Grindrod's lectures at Dorchester, that he had had 5 years before, an opportunity of examining several skulls of ancient Britons, and he was struck with the perfect condition of their teeth. After mature reflection, he was brought to the conclusion that this was caused by their abstinence from flesh and alcoholic liquors, That since that period he had totally abstained from both those articles. That his general health had been greatly improved, and his feelings were more in harmony with nature.

**MOUNT LEBANON.**—Assaad Yokoob Kayat, a native Syrian, in a speech at Exeter Hall, (May 16th, 1838,) remarked that he had lately visited Mount Lebanon, where he found the people as large as giants, and very strong and active. They lived almost entirely on dates, and drank only water; and there were many among them 100 and 110 years of age. *Fruits and Farinacea*, p. 23.

**THE ANCIENT GREEKS** lived entirely on the fruits of the earth.—**PORPHYRY.**

**FREE WILL.**—We do not attach creative power to man, but in proportion as he obeys the laws of nature, which are also those of God, so does he influence or improve all that surrounds him. He in a measure realizes, by his faithfulness, the promise of being made a “ruler over many things.” We do not quarrel with those who sincerely advocate the idea that man's will is not free, however

contradictory it may seem. We acknowledge that it is not entirely free to the sensual and perverse mind; but let such an one put into activity the little freedom and truth he is already possessed of, and acquainted with, and these will be increased proportionably. Let his mind be warmed and expanded by the genial influence of Christian charity, a charity which extends to the whole human race, and which feels for suffering innocence in every form, a charity which is not puffed up, but which is active in improving the condition of his fellow-men; his false notions of the disorder and rapacious character of creation will give way to a more happy reality, and using the dignity which liberty alone can impart, he can perceive in all the works of creation a perfect adaptation of means to the end designed. He will then be free!—*Vegetarian Advocate*, p. 146, vol. i.

**MACHINE FOR OPENING OYSTERS.**—The editor of the *Evening Post*, now travelling in Europe, says, that the old-fashioned way of rapping the shell of an oyster, forcing a knife into the body of the unfortunate animal, and fetching him to light with a “how many, sir?” has been superseded in Paris by a machine. “Mr. Baudon, with his *ecailleurs*, reforms the barbarities altogether. The oyster is laid over gently in a grove—the screw is turned once, twice—*le-voila*—the unconscious oyster is before you blinded by the light without a gaping wound. There is no series of raps to warn the oyster of his doom, no portion of the castle is breached; but the vice is turned, the valves fly apart; blinded and bewildered, the live oyster is consigned to tickle your palate with his dying agonies.”—*Manchester Times and Examiner*.

**FLESH-EATING AND NOXIOUS INSECTS.**—Decomposition seems to furnish the elements of insect life, and this result is probably a wise provision for the prevention of much greater evil, as life of any character is better than death and decay. The existence of flies and other insects is an evidence of the presence of these elements. We have had frequent occasion to notice that in those houses where flesh is not used and where the inhabitants are all Vegetarians, these insects are very scarce, whilst in those houses where flesh is used and eaten, and more particularly in the butchers’ markets, flies, wasps, &c., are found in the greatest abundance. Although these insects may prevent the greater evil which putrid principles would cause, we believe it is far more consistent with sound philosophy to avoid both evils by avoiding that which causes them.—*Vegetarian Advocate*, p. 145, vol. i.

**OPINION AND PRACTICE.**—The editor of the *Herald of Medical Reform*, speaking of Graham’s *Science of Human Life*, says: “So far as abstinence from animal food is concerned we are one in *opinion*, if not in *practice*, with the author. Facts demonstrate, and every day’s experience proves, that mankind can well dispense with this appendage.” We would caution our esteemed contemporary against too long a delay in practising what he is convinced is true. Men lose fearfully for want of prompt obedience to the voice of conscience. We only deserve truth in proportion as we practise it.

**ILL HEALTH REMOVED BY JUDICIOUS DIET.**—Ten months of Vegetarian fare have almost entirely removed a liver complaint, dyspepsia, and nervous debility, in the case of T. P., from which his medical men tried in vain to relieve him; and he has now scarce any symptoms of these old complaints. His occupation being sedentary, constipation and headache were almost constant companions, whilst living on the mixed diet, but are now almost entirely gone; he finds his physical vigour much greater than formerly, and though his occupation is altogether sedentary, he can pursue intellectual recreations with pleasure, where he could not at all formerly. Though regularly employed from

9 A.M. on Friday, to 3, 4, or 5 A.M. on Sunday, with an interval of 4 to 5 hours only for sleep on Saturday, at noon, he is considered to work with less fatigue and more advantage than any other man in the same office; whilst life, formerly a burthen, is now, “thanks to his present habits,” a pleasure.

**PRIZE OXEN AND THOSE WHO FED THEM.**—The beast and his driver furnished us with some strange contrasts. The ox has been petted from his youth upwards. . . . The driver sent into the world to be the slave of the ox, living in the foulest of dens; harassed by day with the toil, by night with the anxiety, of providing for the hunger (scarcely ever satisfied) of the next day; fed with the coarsest of food, of less value to his employer than the cattle, the implements, the bricks and and mortar of the farm. Measured against the prize beast, the labourer’s value shrinks into nothing. His parish would be but too glad to make a present of him, and a hundred like him, to any man or nation under the sun. What, however, must be his feelings if he is taken into the cattle show? He will find thousands of lookers on, who discourse with rapture of the fat oxen, with uncouth and scientific precision on clovers, on oil-cake, and on everything which makes oxen fat; on everything except the poor human labouring machine—himself and others like him, whose highest mission seems to be to form a cheap link of communication between the fat beast and the rich owner.—*Historic Times*.

**THE DANGERS OF DINING.**—The Humane Society will doubtless be glad of having a sphere for its benevolent exertions, additional to that which may be afforded by skating in case of frost, suggested at this festive season. The most fatal consequences are often known to happen from incautiously venturing on the rich dishes that abound at Christmas dinners. Let the Humane Society appoint medical officers, whose duty shall be to go from house to house to ascertain where a dinner-party is about to take place, inspect the bill of fare, and when the table is laid out, mark each suspicious item with the notice “Dangerous!!” It would be well also if similar officials attended at great banquets, provided with the requisite appliances and remedies in case of indisposition from over-indulgence. This would not be giving encouragement to rashness. Some people may risk a ducking for the sake of a glass of grog; but nobody would commit a surfeit to get a black dose or a bumper of antimonial wine.—*Punch*.

**ABUNDANCE AND TO SPARE.**—When I fix my eye upon the niggardly “penn’orth’s” and half-penn’orth’s of apples at our street corners, and remember that to “help one’s self” to such would be larceny, I call to mind in forcible contrast, the broad peach orchards of the United States. Picture to yourself a weary and thirsty traveller quit his route, and passing through the broken fence of one of these, and not merely regaling himself upon the finest fruit within his reach, see how liberally he serves his horse, too! The farmer who owns this Eden, comes with deliberate step towards the “wayfarer”—to reproach him, you will say, and if not to talk of theft committed, to show him the shortest way back. But no! the shade on his face is that from his broad straw hat, and does not say “a dollar,” or “begone,” but with friendly look he approaches, and you hear the greeting, “rather warn, stranger,” with the inquiry, “what’s the news?” If all the world were Vegetarian, there would still be abundance of the best of fruits; for demand would substitute the best of fruit trees for those of the forest now growing in our hedge-rows, and elsewhere; and all the sunny embankments of our railways would form beautiful orchards, and the stations emporiums for the sale of that which is pre-eminently delightful to the eye, sweet to the taste, and “good for food.”

**PRESERVATION OF THE HAIR, IN VEGETARIAN PRACTICE.**—We have been forcibly struck with the fact that some of our oldest Vegetarians retain their hair, blanched, and in some cases completely white, but still full and in a healthy state, otherwise; indeed, out of 12 or 15 cases we can call to mind, where the ages have ranged between 60 and 80 years, and the terms of abstinence from 36 to 40 years, we can only call to mind *one bald head*. The teeth, too, in most of these, are remarkably good, and bear out the conclusion drawn from facts of this nature, in relation to the Ancient Britons recorded on page 7.

**WINDSOR CASTLE IN THE PRESENT TIME.**—Such is the title of a picture by EDWIN LANDSEER, R.A., representing H. R. H. Prince Albert, seated on a couch in a small room in Windsor Castle, after the sports of the day, with a quantity of dead game at his feet, four dogs of different breeds around him, and his eldest daughter, the infant Princess Royal, playing with one of the smaller birds. Her majesty the Queen is just entering the room, and stands beside her seated consort, who certainly looks the *beau ideal* of robust health, and contented ease and happiness; the whole forming a striking domestic group, which, however, some may think would be better without the living dogs and dead birds, is still a picture of one phase of royal domestic life as it is, in Windsor Castle.—*Manchester Guardian*.

#### THE CAUSE OF IRELAND'S DISTRESS.

To find out the cause of old Ireland's distress,  
The nobls of the nation are puzzling their wits;  
But the cattle show leads us to hazard this guess:  
The peasants are starving to fatten the pigs!

While landlord has prizes at Dublin to win,  
What matter potatoes and rubbish like that?  
Poor people, of course, must expect to get thin,  
When the farmer's obliged to make cattle so fat.

This explains the strange stories recorded with  
stress,  
In *The Times* and all the papers you touch,  
While men die of hunger produced by distress,  
The pigs and the calves die of eating too much.—*Punch*.

**EXAMPLE OF NATURE.**—Man's keeping within the narrow circle of selfish existence, destroying lambs, birds, and other emblems of innocence and intelligence, and even gloating over their flesh and blood, does not prevent the persevering industry with which nature is ever producing, ever presenting to man, objects which might tend to elevate his feelings, and improve his condition. Her efforts are never stopped by discouragement, although so frequently perverted to wrong purposes. And here, to reformers of every class, we would say, may we not well follow the example of nature? Let us be untiring in our efforts, incontinually presenting new materials for moral, intellectual, and social cultivation; new subjects for thought, and better and higher objects for practical attainment: and so sure as the beneficent designs of Providence cannot fail, but are always effecting their high and holy purposes, so sure will the exertions of those who strive to be faithful to the end, likewise accomplish their mission of humanity and benevolence. We must remember that there is an individual as well as a general application of the principles we profess, and we can only become efficacious in carrying on our moral movements, in proportion as we admit this individual application into the daily transactions of our own lives.—*Vegetarian Advocate*, p. 146, vol. i.

**MAN NOT DESIGNED FOR RAPINE.**—From the tenderness of man's skin, and the great care that is required, for years together, to rear him; from the make of his jaws, the evenness of his teeth, the breadth of his nails, and the slightness of both,

it is not, in MANDEVILLE's opinion, that Nature should have designed him for rapine.—*FABLES OF THE BEES*, i. 226.

TRUTH, like water from the purest fountain, will become offensive, if kept stagnant or inactive.—*Anonymous*.

**HORSES FED ON FLESH.**—The Gauls fed their oxen and horses with fish; and so did the Paco-nians, mentioned by HERODOTUS. DIOMEDES, king of Thrace, killed by HERCULES, fed his mares with the flesh of miserable strangers, cut in pieces for the purpose, which made them so fierce and unmanageable, that they were obliged to be kept in stalls of brass, and tied up in iron chains.—*DIODORUS*, b. iv. c. 1.

**OCCUPATION OF THE BUTCHER.**—C. S., was apprenticed to a butcher, but left his occupation in disgust and loathing; loathing for the ordinary practices of such an occupation; and disgust for the degraded character of those habitually, but voluntarily, practising cruelties in the processes of slaughtering their victims. Long before he thought of the adoption of a Vegetarian diet, he had resolved never to taste *veal*, from the pain he associated with it, on account of the revolting and circuitous methods adopted in killing the calf. It was the moral aspect of Vegetarianism that led him to adopt it, and thus to realize the correctness of the impressions which liberated him from the slaughter-house.

**"THE TICK AND THE GRAPES."**—Mr. Lomas, butcher, Higher Temple Street, Manchester, was fined 20s. for exposing for sale the carcase of a beast which had been afflicted with the disease called by the butchers, the "Tick and the Grapes." Several butchers gave it as their opinion, that the slaughtered cow was sound; but the opinion of Mr. Moore, Veterinary Surgeon, and of the market inspectors, had greater weight with the magistrates.—Abridged from the *Manchester Guardian*.

#### SENSIBILITY.

I would not enter on my list of friends,  
(Though graced with polished manners and fine  
sense,  
Yet wanting sensibility), the man  
Who needlessly sets foot upon a worm.—*COWPER*.

**A VENERABLE PAIR.**—A correspondent informs us that, on the 16th of December, 1849, there died at Wyke, in the parish of Cromdale, Morayshire, Janet Macintosh, at the good old age of 105 years; and, on the 6th January current, she was followed by her husband, Robert Stewart, at the age of 102. This patriarchal pair enjoyed each other's society, as man and wife, for the period of seventy-eight years; they had nine daughters and one son, forty-eight grandchildren, and four great-grandchildren.—*Elgin Courant*. Here are two of the many instances of longevity of the country people of Scotland, who live almost entirely on oatmeal, porridge, oat cake, and milk.

LIFE is too sacred a thing in any of its forms, to be made either a game of or a sacrifice.—*Anonymous*.

**FLESH-EATING IN AMERICA.**—There are millions in the United States of America, that both suffer while they live, and die before their time, in consequence of their excessive eating of animal food.—*BARKER*.

**MOULDED BARLEY.**—8 oz. of pearl barley; 1 quart of milk, and 1 quart of water. Steep the barley in water for 12 hours; drain it; pour the water upon it, boiling, and add the milk, cold. Simmer, (about 3 hours) until the milk is all absorbed; then pour it into a mould. When cold, turn it out, and serve with cream and preserve.

**KILLING AND EATING.**—But if you will contend that you yourself were born to an inclination to such food as you have now a mind to eat; do you then, yourself, kill what you would eat; but do it your own self, without the help of a cleaver,

mallet, or axe; as wolves, bears, and lions do, who kill and eat at once. Rend an ox with thy teeth; worry a hog with thy mouth; tear a lamb in pieces; and fall on and eat it alive as they do; but, if thou hadst rather stay until what thou eatest is become dead, and art loth to force a soul out of its body, why, then dost thou, against nature, eat an animate thing? Nay, there is no one that is willing to eat even a lifeless and a dead thing as it is, but they boil it, and roast it, and alter it by fire and medicines, that the palate, being thereby deceived, may admit of such uncouth fare.—PLUTARCH.

#### HUMANITY.

And the poor beetle that we tread upon,  
In corporal sufferance finds a pang as great,  
As when a giant dies.—SHAKSPEARE.

**FEROCITY AND FISH-EATING.**—It is sufficiently clear, from experience, that those people who are great eaters of meat, are, in general, more ferocious and cruel than other men. This observation holds good of all times and all places: the English barbarity is well known, whereas, the Gaures (who abstain from flesh), are, on the contrary, the meekest creatures in the world. All savages are cruel; and, as their manners do not tend to cruelty, it is plain it must arise from their aliments.—ROUSSEAU, *Emilia*, I, p. 286.

**THE SPELLING REFORM.**—The Phonetic Principle is connected with Vegetarianism, not only because all truth is indissoluble, but because the development and acknowledgement of both is common to the same individuals. FRANKLIN, whilst young, was a Vegetarian, and practised the same whenever he retired into private life, and always spoke highly of that practice, as conducive to a studious turn of mind; and FRANKLIN, also, was a Phonographer in principle, and attempted to put his principle into practice. But the happiness, and we may say the honour, of placing the Phonetic system before the world in its present practical form, was reserved for a more *consistent Vegetarian* of our own day—one whose *incessant industry* has become proverbial, and which has only been equalled, we believe, by its abundant success. The immense labour and anxiety of such a movement, resting as it did, at first, on the author of the system, was much more than a man of usual physical and mental strength and endurance could have borne. Thus, the experience of those philosophers we have mentioned above, in their ability to endure mental labour, is borne out by similar experience in the present day; and if history should be faithful to her duty, she must record the Phonetic principle among the most important discoveries of this wonderful age; and the name and experience of PITMAN, as affording another remarkable instance of extraordinary mental and physical endurance, and of labour performed without indulgence in carnivorous habits.—*Vegetarian Advocate*, p. 82.

**GOOD SPORT.**—Under the above promising title, we find recorded in the *Sunday Times*, that “two gents lately shot in Glen Urquhart, 436 rabbits.” Now, what the sport of shooting near upon 500 animals in one day can be, we cannot possibly imagine. But, of course, we all have different notions of sport. We really believe there are milk-hearted gentlemen who would drive oxen from Smithfield Market to the slaughter-house, and there dispatch them by the hundred, and call it “capital sport.” What these lovers of sport are to do, when the Game Laws are abolished, we are at a painful loss to imagine, they must take to the shambles, or hire a fine preserve in Cephalonia, with the right of shooting over 2000 peasants, or follow the French army in Algeria, in order to sport upon the Moors. If 500 rabbits are considered good sport, we suppose 1000 would be looked upon as the height of heavenly bliss. If we recollect

right, there is no shooting in Utopia. This omission would be fatal to the two gents; for they could not conceive a paradise without rabbits.—*Punch*.

**TEETOTALISM AND VEGETARIANISM IN THE HOUSE OF COMMONS.**—RICHARD COBDEN, Esq., M.P., at a public meeting held recently in Bradford, made the following remarks: “Of the 658 members of the House of Commons, COL. THOMPSON was able to endure the fatigue and annoyance of those long, dreary, and dull speeches, better than any other member of that house. And I believe the member who came second to him, was MR. BROTHERTON. Now it appears very oddly, (and I tell it as a secret to these Teetotalers who happen to be present, that they may tell it to those who are absent), that both COL. THOMPSON, and MR. BROTHERTON are Teetotalers.—*British Temperance Advocate*.” The honorable gentleman might have added, that both are also Vegetarians.

**THE TEETH.**—In the present flesh-eating age of Great Britain, perhaps no complaint is more general than caries of the teeth; and, as animal food is a frequent cause of indigestion, it thus conduces to the decay of these useful portions of the human fabric. But there is a more direct mode, by which animal food produces this effect. BELL, FOX, and other writers, attribute the decay of the teeth to inflammation, situate either in the lining membrane or the proper bone of the tooth; but MR. ROBERTSON, a late author, proves by a number of considerations, drawn from the structure, physiology, and development of the teeth, and from operations performed on them, that caries is the result of the chemical action of decomposed food upon the teeth, and not of inflammatory action. Upon examination, it will be found, that there are fissures formed in the enamel of the teeth, in consequence of the irregular distribution of that substance upon the surface; and also that there are interstices, caused by the crowded position of the teeth and irregularity of their shape;—as the fibres of animal food retained between the teeth, undergo a process of decomposition by the action of oxygen, they acquire a property of corroding, disuniting, and thereby destroying the healthy animal substances of which the teeth are composed. At first, there is formed a very small hole, which is increased by the daily action of the same cause; the phosphate of lime is gradually disintegrated by the carbonic acid, aided by the secretions of the mouth; until at length, the nerve becomes exposed, and tooth-ache is the result. Vegetable food is not so liable to be detained between the teeth, and when this does occur, it is not so injurious, because the starch, of which this food principally consists, is much more easily acted upon by the saliva, and converted into gum or sugar. The popular notion that sugar injures the teeth is incorrect, except in cases where, by its admixture with other substances, it causes indigestion. “It has been alleged,” says DR. WRIGHT, “that the eating of sugar spoils the colour of, and corrupts the teeth: this however proves to be a mistake; for no people on the earth have finer teeth than the Negroes in Jamaica. It has been previously shown, that the teeth of the carnivora are formed for tearing, and not for masticating; and stand like the teeth of a saw, by which means the particles of flesh, which so readily putrefy, have no chance of lodging between them; and consequently they are less subject to decay than those of man, when he feeds on flesh, as they are formed for a different action, and for different food.—*Phonographic Magazine*, for Jan., p. 14.

**VEGETARIANISM versus EMIGRATION.**—LAUDERDALE calculated that 9,000,000 of people, the supposed population of England, would require only 2,412,746 acres of land, on his plan of using only a vegetable diet. In that case, England would support 180 millions of people.—PHILLIPS’s *Million of Facts*.

**PRIVATE VEGETARIAN DINNER.**—In addition to the instances of Vegetarian provision already given in this work, the following instructions for a Vegetarian dinner for ten persons, are given as suggestions to those who may be desirous of applying the system in the family circle. The arrangement of the table will be seen from the plans introduced; and the principal and minor dishes may be selected, at will, from the many presented in the different works on Vegetarian cookery. We deprecate that practice of Vegetarian diet, which for want of the knowledge of simple or more elaborate preparations, reduces the articles of Vegetarian diet to those vegetables and sweets which usually form the adjuncts of an ordinary dinner in the mixed diet; and this, not merely because it bespeaks want of knowledge, but because it tends to produce erroneous and unjust impressions of the system. There is just as much difference between this and the knowledge of the greater resources presented by the Vegetarian over the mixed diet system, as there is between the results of the ignorant pretender to cookery, who just "baptizes" the piece of meat, and places it in the oven to bake, and the artistic productions of the French or German cook; and though we know well that experience in Vegetarian diet refines the taste, and gives high gustatory enjoyment with simple dishes, and even with articles of food formerly insipid, we still contend for the system as having both a wider and more satisfactory range of articles of food, both of the simple and the elaborate kind, than can be claimed for preparations of food in which the flesh of animals is used, and as leaving nothing to be desired by those who duly possess themselves of it, even where simplicity of taste and preparation are not the principal objects sought to be attained.

**FIRST COURSE.—Turnip Soup.**

**SECOND COURSE.**

6	4	8
7	5	9

1. White Omelet.	5. Fried Beet Root.
2. Force-meat Fritters.	6. Boiled Potatoes.
3. Savoury Pie.	7. Brussels Sprouts.
4. Buttered Eggs.	8. Baked Potatoes.

9. Sea-Kale.

**THIRD COURSE.**

5	7
1	3
4	6

1. Boiled Bread and Apple Pudding.	5. Blanc-Mange.
2. Moulded Ground Rice.	6. Preserves and Cream.
3. Open Damson Tart.	7. Cheese Cakes.

**FOURTH COURSE.—Macaroni and Cheese.**

**DESSERT.—Various Fruits, according to season.**

**TURNIP SOUP.**—Prepare in the same way as Turnip Hash (S. page 1); rub through a sieve, and make hot again previous to serving.

**WHITE OMELET.**—Prepare in the same way as Macaroni Omelet (S. page 2); but boil for 2 hours instead of baking.

**FORCEMEAT FRITTERS.**—8 oz. of stale bread-

crumbs; 3 oz. of butter; 4 eggs; 6 oz. (1 teacupful) of cream; 1 oz. of parsley;  $\frac{1}{2}$  oz. of leeks;  $\frac{1}{2}$  oz. of sweet marjoram, winter savory, and lemon thyme (together). Rub the butter into the bread-crums, and add the parsley, leeks, and herbs, with pepper and salt, mixing the whole together with the eggs well beaten, and the cream, and frying it in fritters, along with 2 eggs previously boiled hard, and sliced. Place the eggs round the fritters; serving with brown sauce poured over the whole, and currant jelly.

Recipes for Savoury Pie, and for Buttered Eggs, are given in S. page 2; for Fried Beet Root, S. page 3.

**BOILED APPLE AND BREAD PUDDING.**—2 large apples;  $\frac{1}{2}$  lb. of bread and butter;  $\frac{1}{2}$  pint of water, and sugar to taste. Line a pint basin with bread and butter; put on a layer of apples (pared as for a pie), with sugar, and then follow with bread and butter and apple again, till the basin is full. Pour the water over the whole; cover with a cloth, and boil for 1 hour.

**MOULDED GROUND RICE.**—5 oz. of ground rice; 1 quart of new milk; 2 oz. of loaf sugar; 6 drops of lemon-flavour, or 3 drops of almond-flavour. Steep the rice in a little cold milk while the rest of the milk is boiling; then add it to the boiling milk with the sugar; boil it 20 minutes, stirring it all the time; add the flavour and pour all into a mould, previously dipped in cold water. Let it stand till cold, and serve with preserves and cream.

Recipes for Blanc-Mange, and Cheese-cakes are given in S. page 2; and for Macaroni and Cheese, S. page 3.

**THE BEARS OF THE MISSISSIPPI.**—“The lard obtained from these animals,” says BANVARD, when exhibiting his panorama, “is remarkably sweet, and is used by the inhabitants for pastry, because the bears live upon nuts, and other wild fruits, which abound in these parts.” This is an indication of the kind of food calculated to produce the best condition of body, and that the superiority of fruit to flesh, is discernable even in bears’ grease.

**BELIEF.**—He who will believe only what he can comprehend, must have a very long head, or a very short creed.—MAUNDER’S *Biographical Treasury*.

**TRUE CIVILIZATION.**—That the slaughter of animals can form no part of true civilization; that it is a relic of barbarous times, and must, in the nature of things, cease to characterize human action, in proportion as man’s higher nature becomes developed, can be proved to the satisfaction of every one, whose feelings have not been blunted by the horrible scenes and practices of the slaughter-house. Let any lady or gentleman who now sits down to a “shoulder of lamb” with a relish, walk to yonder hill-side, and catch the frolicsome, bleating creature, frisking about there, with all the joy which maternal affection, an abundant supply of Nature’s rich herbage, a bright spring morning, and the innocence and buoyancy of its own young heart can impart; and having caught this emblem of him “who taketh away the sins of the world,” and separated it from its fond parent and its happy playmates, take it to some blood-stained shed, and there, with a sharp knife, prepare to commit the fatal act! Having made ready, reflect a moment, and ask: “Is the contemplated deed necessary for health, long life, or enjoyment?” The humane heart will answer, “no!” We feel confident the sixth commandment will be respected; and the very arm raised to stop the beating heart of the innocent creature, will become paralysed, or raised in its defence and protection! Further reasoning must follow, as: “Is it just that we should thus prevent a life-time of delight—of innocent joy—merely to gratify a vitiated appetite?” But there is a feeling beyond that of justice, which we think cries with a still louder voice, “Thou shalt not

kill." It is that of MERCY. Mercy can prompt to the noblest deeds. Mercy will not only raise her voice against injustice, but she will mingle with it the "music of love and kindness," not only to prevent wrong to the innocent, but to lighten the punishment of the guilty. Who can calculate the evil consequences of the first departure from these safeguards of human conduct? The first trivial act of injustice in a youth, modifies his sense of what is right, and he becomes so much more liable to do what is wrong; and if this is true in small matters, it is also true in matters affecting life and death? If to rob a man of a penny is an injustice, surely it must be an injustice to rob a lamb of its life! The one can be restored, the other never can. And let it be remembered, that the loss of *moral power* is sure to be proportioned to the offence against *moral law*. Hence, the lamentable depravity of the inhabitants and traders of your "Smithfields," your "Leadenhalls," and "Billings-gates." Who that is wishing for "the good time coming," does not desire the removal of those sources of pestilence, disease, and death? The Spirit of Peace can only fill the earth when justice and mercy become the ruling principles of the earth's inhabitants.—*Vegetarian Almanack for 1850*, p. 5.

**PRESENT OF FRUIT TO THE LORD MAYOR.**—Yesterday, the Fruiterers' Company presented their annual gift of fruit to the Right Hon. the Lord Mayor, consisting of twelve baskets of the finest apples that could be procured. His lordship received the deputation in the most hospitable manner.—*Express*. There is a pleasing sensation of the fitness and propriety of this offering of fruit, compared with the following

**PRESENT TO THE QUEEN.**—A Birmingham pork butcher, lately presented to the queen, some sausages made from the flesh of pigs bred and fed by Prince Albert!—*Manchester Guardian*, Jan. 9, 1850.

**THE HONOURABLE MRS. WATKINS**, of Glamorganshire, died in 1790, aged 110 years. The year before her death she went to London for the purpose of seeing Mrs. SIDDONS perform. She mounted while there to the Whispering Gallery of St. Paul's. She was remarkable for regularity and moderation. During the last 30 years she subsisted entirely on potatoes.—*The Primeval Diet of Man*, p. 78.

**THE STIMULATION OF FLESH.**—There is no wonder that, with those who have long been accustomed to carnivorous habits, a sensation of *want* or insufficiency of food, or "a sinking sensation," is experienced on a sudden omission of their continuance, for it is a *mental gratification* (not, we believe, of a very high order), which is most needed, a gratification which a Vegetarian diet cannot afford, and which we think ought never to be indulged in; for a mind much accustomed to it, loses considerable moral courage; its body becomes "nervous and dyspeptic," restlessness is a necessary result, and although easily excited to activity, it is as easily thwarted in the attempt. To expect that a person with such a habit of mind and body can sit close to any study so as to master it thoroughly, or perform any arduous undertaking, would be almost as absurd as to expect any of the carnivorous animals, the lion or the tiger, to submit to be yoked to the plough, like the graminivorous horse or ox!—*Vegetarian Advocate*, p. 82, vol. i.

**RECOVERY FROM BREAKING A BLOOD-VESSEL.**—A correspondent in Liverpool, says: "I am strictly upon a vegetable diet, in consequence of having broken a blood-vessel some six months since. Within these last six months, I have broken the vessel four times: upon the three first occasions I was treated in the usual way, partaking slightly of animal food upon my recovery, which has proved not to answer, and at last I adopted a

strict vegetable diet, which I have continued to pursue for these last two months, and find it answers admirably, not having had a return since I commenced this system, and I am now in such a favourable position that I purpose again returning to my office, in the course of a few days."

**MILTON.**—His habits of living were austere. He was abstemious in diet, chaste, an early riser, and industrious. He tells us, in a Latin poem, "that the lyrist may indulge in wine, and a freer life, but that he who would write an epic to the nations, must eat beans and drink water." Yet, in his severity, is no grimace or effort. He serves from love, not from fear. He was innocent and exact, cause his taste was so pure and delicate.—*Vegetarian Advocate*, p. 85, vol. i.

**UNWHOLESMIE MEAT.**—On Saturday afternoon last, the police at Haslingden, seized some bad meat from a butcher who attended there every Saturday. The meat was publicly burned in the street, by order of the magistrates.—*Blackburn Standard*, Feb. 23rd.

**THE TASTE OF FLESH UNNATURAL.**—One proof, says ROUSSEAU, that the taste of meat is not natural to the human palate is, the indifference which children have for that kind of food, and the preference they give to Vegetable aliments, such as milk-meats, pastry and fruits, which, certainly agree with them better.—*Emilius*. i. 286.

**FLESH EATING OPPOSED TO TRUTH, MERCY, AND BENEVOLENCE.**—It is opposed to *truth*, because it is one of the errors of fallen human nature, which did not exist in the "golden age;" it is opposed to *mercy*, because it involves the sacrifice of innocent life, and is injurious to the welfare of those friends and dependants who may follow our example; it is opposed to *benevolence*, because it requires that time and money to be employed in providing for it, which could be far better devoted to "feeding the hungry, clothing the naked, and in letting the oppressed go free."—*Vegetarian Advocate*, p. 69, vol. i.

**BAIT.**—One animal impaled upon a hook in order to torture a second for the amusement of a third.—*Monthly Observer*.

**FIRMNESS TO PRINCIPLE.**—I frequently endeavoured insidiously to undermine the faith of the poor old steersman, with arguments of expediency drawn from his weakness and from the compassion of ALLA, urging him to take the food which his infirmities really required: but he remained impenetrable to all my infidel solicitations and temptation offers.—*The Nile Boat*, by W. H. BARTLETT.

**BENIGNITY AND GENTLENESS.**—When benignity and gentleness reign within, we are always less in danger from without.—MAUNDER'S *Biographical Treasury*.

**VEGETARIAN EXPERIENCE FOR A LIFE-TIME.**—The late Rev. Mr. C. was always a Vegetarian. both himself and family all experiencing a remarkable repugnance to the use of the flesh of animals, even though contended against very strenuously in several instances. Mr. C. was remarkable for friendliness of disposition, clearness and vigour of intellect; and passed a most useful life as a clergyman, and magistrate, for upwards of 50 years. He was a total abstainer from alcoholic liquors, as well as from the flesh of animals, and his reasons for his practice were, apart from the instinctive dislike mentioned, of a moral, intellectual, and physical nature combined. He was fond of exercise on foot, and horseback, and practised cold bathing, daily, living on an eminence near the sea. His diet was of the simplest kind known amongst Vegetarians. We give these facts with great pleasure, knowing the interest that must attach itself to them, coupled with the fact, that in all his long life, he never had an illness, till the one which preceded his death by a few days. His age and experience of Vegetarian diet were 87 years.

**THE VEGETARIANISM OF THE MIND.**—By Vegetarianism, we do not imply a *mere* system of abstinence from eating the flesh of animals, for such a system has always been the practice of a vast majority of the human race; but, by Vegetarianism, we mean that system which has been adopted by prophets and philosophers, at different periods of the world, as calculated to increase the freedom and consequent power of the intellectual and moral faculties; to prepare the mind to withstand temptations to immorality and crime; a system, *adherence* to which, whatever may have been the first motive for its adoption, involves a desire to rise above sensuality in the scale of existence; to be devoted more and more to the cultivation and growth of the mind; which teaches us to abstain from flesh, because flesh-eating is a sensual indulgence, a carnivorous, an unclean thing; because it is cruel to kill, opposed to true civilization, to justice, to mercy, to kindness, and to all those finer and nobler feelings which form the brightest ornaments to human character. It is a Vegetarianism of the *mind* as well as of the *body*. It is the Vegetarianism of DANIEL the prophet, when he wished his companions to be fair, comely and wise. It is the Vegetarianism of PYTHAGORAS, of NUMA, of PLATO, of PLUTARCH, of FRANKLIN, of SWEDENBORG, of NEWTON, of WESLEY, of HOWARD, and of such minds as these, whose lives are still held up as an example to our youth, and whose works form the foundation of much of the intellectual and moral education of the present day, and who are, in fact, the *educators* of civilized society.—*Vegetarian Advocate*, p. 8, vol. i.

**KINDNESS TOWARDS THE ANIMAL CREATION.**  
I cannot meet the lambkin's asking eye,  
Pat her soft cheek, and fill her mouth with food,  
Then say, "Ere evening cometh, thou shalt die,  
And drench the knives of butchers with thy blood."  
I cannot fling, with liberal hand, the grain,  
And tell the feathered race so blest around :  
"For me ere night ye feel of death the pain;  
With broken necks ye flutter on the ground."  
"How vile! Go creatures of th' Almighty's hand;  
Enjoy the fruits which bounteous nature yields;  
Graze at your ease along the sunny land;  
Skin the free air, and search the fruitful fields;  
Go, and be happy in your mutual loves;  
No violence shall shake your shelter'd home;  
'Tis life and liberty shall glad my groves;  
The cry of murder shall not damn my done."  
Thus should I say, were mine a house and land;  
And, lo! to me, a parent, should ye fly,  
And run, and lick, and peck with love my hand,  
And crowd around me with a fearless eye.  
And you, O wild inhabitants of air,  
To bless and to be blest, at Peter's call,  
Invited by his kindness, should repair;  
Chirp on his roof, and hop amidst his hall.  
No schoolboy's hand should dare your nests invade,  
And bear to close captivity your young;  
Pleased would I see them flutter from the shade,  
And to my window call the sons of song.  
And you, O natives of the flood, should play  
Unhurt amid your crystal realms, and sleep:  
No hook should tear you from your loves away;  
No net surrounding form its fatal sweep.  
Pleased should I gaze upon your gliding throng,  
To sport invited by the summer beam:  
Now moving in most solemn march along,  
Now darting, leaping from the dimpled stream.  
How far more grateful to the soul, the joy,  
Thus daily like a set of friends to treat ye,  
Than, like the bloated epicure, to cry,  
"Zounds! what rare dinners! God! how I could  
eat ye!"—PETER PINDAR's *More Money! &c.*

**THE BATTLE OF LIFE.**—A walk through Smithfield on a market-day.—*Punch.*

**BUTCHERS CHARGED WITH MANSLAUGHTER.**—A correspondent of the *Suffolk Chronicle*, says:—

"I am sometimes in the habit of taking a walk on the Sunday morning. I have seen dead sheep brought into the town, not at all in a creditable way to those who receive them, particularly so to those who are termed respectable tradesmen; and I have every reason to believe there are several places in this town where meat is sold which is not fit for human food, and I must think such persons are guilty of indirect manslaughter."

**ABSURDITY OF HUNTING.**—In the amusement of hunting, the air and exercise, and rapid change of scene, are delightful, but in the process, there is something preposterous. To an unprejudiced mind and eye, twenty couple of hounds, with a troop of horsemen galloping and yelping after a poor little hare, is just as absurd a sight as would be eight or ten footmen, and as many chambermaids, chasing a flea in a blanket.—*Working Man's Friend.*

**THE ARABS** never indulge in animal food, and other *luxuries*, except on the occasion of some great festival, or on the arrival of a stranger.—*Buckhardt.*

#### THE BUTCHER AND HIS CONSCIENCE.

The Butcher, as he walks along,  
Looks with an anxious eye about;  
Conscience accuses him of wrong,  
He knows the world has found him out.  
Stern retribution comes at last;  
The trembling Butcher heaves a sigh,  
And to the prices of the past,  
He sobs a sad "Good bye, bye, bye."  
No more the Butcher gaily drops  
His customers a smile and bow;  
There's such a fearful fall in chops,  
The Butcher's quite chop-fallen now.  
In every joint a shock he feels,  
His shoulders are no longer high;  
Upon his legs a weakness steals,  
They'll fall much lower bye-and-bye.

—*Punch.*

**ONION SAUCE.**—3 middle sized onions; 1 small table spoonful of flour;  $\frac{1}{2}$  oz. of butter; and  $\frac{1}{2}$  pint of new milk. Boil the onions till quite soft: chop them up; add the other ingredients, and stir the whole over the fire till it boils. This sauce should be served with the White Omelet. See p. 11.

**FLESH-EATING AND FETID BREATH.**—Flesh-eating animals emit an offensive breath, and the lion, which is known to take nothing but fresh flesh, according to GOLDSMITH, exhales a more disagreeable odour than any other animal. This probably is caused by the more rapid decomposition which his excited system is continually subject to. But the herbivorous animals, especially the cow, exhale a most agreeable perfume, which probably has to do with the popular impression, that the occupation of the dairy-maid is so healthful. The cow may thus, indeed, be said to be a sanitary reformer, whilst the carnivorous tribe emit elements of disease in putrid odours. Man is not exempt from this invariable effect of flesh-eating; nor where more than a very small amount of flesh is taken, does the cooking of *flesh*, and calling it *meat*, prevent his breath from silently communicating, especially to Vegetarians, the fact of his carnivorous indulgences. If, therefore, we desire to carry the sanitary reform into our dwelling, we must cease to corrupt the atmosphere with putrescence of this character.—*Vegetarian Advocate*, p. 145, vol. i.

**PREVENTION OF POVERTY.**—Does a man suffer from or fear poverty? Let him become a Vegetarian, and he will find that he can live upon so small an income, that he can live, and really enjoy more of life upon a sum with which others would sink into despair; that he can rise superior to his condition, and trample poverty under his feet.

**THE PHRENOLOGY OF VEGETARIANISM.**—In comparative anatomy, it is remarked that the skulls of carnivorous animals or birds are large at the sides, while those of the herbivorous are narrow.

The examples named, in confirmation of this fact, are the heads of the wolf and sheep, the eagle and the swan. We would not venture to assert that this general appearance is applicable to man; nevertheless the mild and pacific nations have the characteristic of small heads. Among the English, the most distinguished abstainers from animal flesh have been Sir Richard PHILLIPS, the bookseller, SHELLEY, the poet, HOWARD; the philanthropist, and WESLEY, the theologian. PARR, who lived to the age of one hundred and fifty-two, was, from necessity, a Vegetarian.—*London Journal*, No. 266.

**THE DANGERS OF FISHING.**—The total number of fishing boats lost or damaged on the coast of Scotland during the terrible gale on the 19th of August, 1848, amounted to 124; their value to £7011; the number of men drowned to 100.—*Manchester Guardian*.

**A DEAD COW SOLD.**—A correspondent says: “The farmer who supplied us with milk had a cow ill, and inquiring one morning of the girl who brought the milk, ‘how the cow was,’ she informed me it was dead. I asked what had been done with it? ‘O, the butchers from Blackburn fetched it,’ said she. This spoiled my relish for flesh ever afterwards; as I could not eat it without being afraid I was eating a piece of a dead cow.”

**THE ENGLISH PALATE.**—The inestimable *chef* of one of the first London coffee-houses, nay, the very first, once bargained, day after day, with a celebrated Bond-street fishmonger, for a turbot, which, at the close of the week, became “a filthy bargain.” Still the artist persisted in inquiring after that “dom foine feesh!” “It is good for nothing now,” replied the fishmonger. “Well, if you trow him away, give him to me.” “Willingly,” said the good-humoured tradesman, “on condition that you tell me what you intend to do with it.” “*Ma foi*, I make him a sauce twice as nasty as himself, and de foine shentlemen will call him ‘dom foine!’” Let it not be supposed that the *chef* was to blame in this. If he had not found hundreds of customers prepared to be made fools of, he would not have attempted to make them fools.—*Mrs. GORE*.

**JONATHAN HARTROP.** of Aldborough, near Boroughbridge, Yorkshire, died in 1791, aged 138 years. He could read without spectacles, and play cribbage to the last. He ate but little, and his only beverage was milk.—*The Primeval Diet of Man*, p. 78.

**ARTIFICIAL MANURES versus ANIMAL MANURES.**—A correspondent of the *Suffolk Chronicle*, speaking of a Lecture delivered at a large Meeting of the Yoxford Farmers’ Club, says:—“This subject was introduced by a member who had instituted a series of analyses on the productive agencies of the most approved artificial manures, with the result of numerous experiments made by parties who had tried the same; in most cases (making due allowance for the nature of the soil and the uncontrollable effect of seasons in his calculations), the balance in favour of using artificial manures stood out in a very cheering relief to the *unprofitable*, or rather *ruinous consequences which for some time past have attended grazing*, and appeared, in the lecturer’s opinion, to warrant a more general use of them than had yet been given, since *they insured a quicker return, and a steadier profit on the sum expended, than grazing did at present, or was in future likely to promise.*”

**VEGETARIANISM IN A PAPER MILL.**—R. H. Darwen, says:—“I am frequently obliged to work for long hours, and have worked for as much as 20, 30, and even 60 hours, in succession, without rest. When I ate flesh, I generally felt a dulness and weariness, which well nigh overpowered me; but since I have abstained from flesh, I can continue these long hours without any such feeling, and can follow my employ with that elasticity and buoyancy of spirits which ought to accompany every man in

health.” This is a third instance we have met with of a man engaged in a paper mill these long hours, being enabled to pursue his work with increased vigour, by adopting the Vegetarian practice.

**TASTE FOR GARDENING INDUCED BY VEGETARIANISM.**—The reception and practice of the Vegetarian principle, is almost invariably accompanied with a desire to live in accordance with nature in other respects. “Since I have been a Vegetarian,” said a commercial gentleman to us the other day, “I have obtained a garden, and intend to cultivate my own vegetables; and you cannot think how much I enjoy the exercise it affords, before I go to town to attend to my business.” And we could not help expressing our pleasure at seeing the improvement which had evidently taken place in his health. The Vegetarian system had opened a new and fertile source of pleasure to him, and he could find in the simple operations of nature, a sympathy and a harmony with the more natural tone and condition of his own system, of which before he had no conception.

**CHEAP DINNER.**—The following two recipes will furnish instructions for the principal features of a cheap and good dinner:—

**VEGETABLE PIE.**—10 oz. of potatoes;  $8\frac{1}{2}$  oz. of carrot; 8 oz. of turnip; 2 oz. of onion; 2 oz. of butter; 1 table spoonful of flour; 1 pint of water, and celery to flavour with. Cut the vegetables as for a potato pie. Stew the ingredients in a pan; place them in a pie dish, and cover with paste. Bake the pie in a moderate oven. More water can be added, if required.

**BOILED RICE PUDDING.**—4 oz. of rice. Steep the rice 1 hour, in cold water; place it in a pudding basin; tie over a cloth, and place it in a pan of boiling water, and boil 1 hour. Serve with butter sauce, sweetened with either sugar or treacle.

**A NEW MACKINTOSH.**—“I say, Jim,” said a ploughboy, the other day, to his companion, “I know of a new fashioned mackintosh, to keep out the wet.” “What’s that?” “Why if you take a red herrin’ for breakfast, you’ll be dry all day,”—*London Journal*.

**CUSTOM.**—Be not so bigoted to any custom, as to worship it at the expense of truth.—*MAUNDER’S Biographical Treasury*.

#### HUNTING.

Detested sport!

That owes its pleasures to another’s pain!  
That feeds upon the sobs and dying shrieks  
Of harmless nature!

—*COWPER*.

**DIARRHOEA AND INFLAMMATION.**—“In the early part of my life,” says W. H., “I was in circumstances where animal food, ale, &c., were easily procurable: of course I indulged in them, with now and then a glass of wine, or spirits. The flesh was of the best quality that could be bought, and the ale was home-brewed; and although I never went to excess in quantity, yet my health was very bad, being subject to diarrhoea, inflammation of the bowels, and other complaints. I was obliged to take medicine every week; but still I kept getting worse, till at last I heard of Vegetarianism. I thought, at first, that animal food was necessary, at least in our climate, in order to enable us to endure fatigue; but further investigation convinced me of my error, and I resolved to give the Vegetarian system a trial. I did so, and from that time to the present, a period of fifteen months, I have enjoyed an uninterrupted flow of health; all my former complaints are entirely gone, and I have never tasted medicine of any kind from that time; I perform hard labour daily, and I can now say, thanks to Vegetarianism, that I am now healthier, stronger, heavier, and more able to endure fatigue, than ever I was in all my life.”

**ADHERENCE TO PRINCIPLE.**—We know of no more pleasing circumstance, than that of a member of a family steadily, patiently, and firmly persevering in the practice of certain principles of domestic truth, with the view of bringing the other members of the family to the love and practice of such principles. The steady and consistent practice; the careful precept, clothed in the language of affection; the longing for the time when the truth shall triumph in the family circle, are to us subjects of peculiar interest; and seldom, indeed, is it that such faithfulness is unrewarded. We could enumerate many instances which flash across our minds, in illustration of the blessings which have attended this adherence to principle, especially in mothers. The mother of M. de LAMARTINE is an eminent instance of this, but we would rather bring forward an instance from the quietness of private, rural life, of more recent occurrence, in which the firmness to principle of one strong-minded and zealous woman, in circumstances of the greatest difficulty and opposition, by the steady perseverance and affectionate appeals, such as we have briefly described, was enabled to soften down the violence of bigotry, both in her own family and in that of several of her relatives, who are now filled with gratitude for the benefits which they have derived from following her quiet example, and her modestly uttered but truthful precepts. In a letter we have recently received from her, she says: "It is not two full years; I am ashamed to confess, until June, since I commenced the Vegetarian diet, and until 7 months ago, I had literally to struggle, 'living fish'-like, up the stream, amidst jeers, scoffs, and looks, and words of contempt, even from my own good husband. Now, you see the success with which I am blessed. Mr. K. has been patiently, a bit and a bit at a time, fully initiated into the Vegetarian truth. Only contemplate the Vegetarian achievements which have resulted, and which are likely to result! You will be glad to hear that Mary T. has this day renounced flesh-eating, in compliance with the request of her brother Samuel, who is not yet a Vegetarian, but is beginning to be shocked at the idea of his *sister* feeding herself upon such unchaste food as flesh. Now, there are only the old gentleman and Samuel to become Vegetarians." Those who had thus been led into the Vegetarian practice, were, her husband, her daughter, her daughter's nurse, her servant, her own mother, her two sisters, and one of her brothers, besides many of her neighbours. The only members of this family circle not yet brought into the practice, are a step-father and a step-brother, who are both on a fair way to become disciples of the truth. The influence of one individual, thus zealously brought to bear, can never be fully estimated. This communication was accompanied by a letter lately received from a friend, who had also been following her dietetic example, wherein mention is made of many who had been induced to try the system by his influence. Thus the results of the first few months of "struggling up the stream," are such as to amply compensate for the unpleasantness which had to be encountered. None need be discouraged, therefore, in these first essays in a truthful practice; since happy results almost invariably follow a faithful adherence to principle.

#### HUMANITY AND SLAUGHTER.

As Phœbus came peeping from out the blue main,  
To fling his bright mantle o'er mountain and plain,  
Entranced with his glories resplendent, I stood  
Near a silvery brook, on the skirts of a wood;  
All nature was wrapt with rich beauties serene,  
And I blessed the Creator, and gazed on the scene.  
The clouds, clothed in scarlet, and purple, and grey,  
Reflected bright gold on each dew-spangled spray;  
Wild zephyrs came forth to welcome the morn,  
The violet and primrose peep'd under the thorn;  
The sweet-feather'd choristers rose at the sight,  
And carol'd their lay to the infinite light.  
The frisking young rabbit, and sweet humming bee,  
Proclaim'd that all nature was happy and free.

I saw the meek sheep o'er the mountain far stray;  
I saw the young lambkins so happy and gay,  
And a feeling of sadness came over my brain,  
As I thought of these innocents doom'd to be slain!  
In sadness I turn'd from the scene where I stood,  
And seated myself in the deep tangled wood,  
I thought of the slaughter-house glutted with gore,  
Where humanity shudders and halts at the door;  
And thought of the butcher, with feelings so cold,  
That he murders a lamb for the sake of vile gold!  
And I said, how can man hope his Maker to please,  
When by eating he sanctions such actions as these?  
While God in his being so lovely and pure,  
Hath promised that water and bread shall be sure.

—JOSIAH THOMAS.

**THE EDUCATION OF VEGETARIANISM.**—The education which is connected with Vegetarianism, is the *education of life*; that which begins with the first smile of infancy, and we dare not say, ends with life itself! It comprehends the training of the *feelings* as well as the cultivation of the *intellect*; the practice of *morality*, as well as the practice of *mathematics*; the management of the *will*, as well as the development of the *understanding*. This is an education which affects our fire-sides and our dinner-tables; our kitchens and our drawing-rooms; our morning walks and our social *soirees*; our private and our public intercourse with the world; and, above all, it is an education which seems to affect our position in the scale of creation, whether *carnivorous*, *omnivorous*, or *herbivorous*; whether *clean* or *unclean*, *sensual* or *spiritual*; and, consequently, to affect our position in relation to the Creator himself!—*Vegetarian Advocate*, p. 81, vol. i.

**THE PEACE MOVEMENT.**—“We know, indeed,” says the Committee of the Manchester and Salford Peace Society, in the Report for 1850, “that the spirit of war can be truly eradicated only by the indwelling of the blessed spirit of peace.” We rejoice in the recognition of this sentiment, and in the endeavour of the Peace Society to promote it; because it is the very essential and principal motive which we believe actuates the Vegetarian members of the Peace Society, in their zealous co-operation with it. This sentiment is a sort of connecting link between the Vegetarian movement and the Peace movement, in which they become bound together in one great and holy purpose: the entire adoption and development of the peaceful spirit. The one describes a practice which shall tend to foster that spirit, by the very food and drink which support our bodies, while the other distributes the seeds of Christian truth, and shows the practicability of applying that truth to political life; the one takes away the practice which fosters a carnivorous and fighting disposition, the other offers to rally the peaceful spirits of the earth into one great alliance of brotherhood and mutual regard.

**THE CHRISTMAS ANNUAL.**—This Annual, which is elegantly bound in the choicest pig-skin, has been brought out with the usual unfailing effect. It is full of the nicest things; and, when cut up, will be worthy to lie upon any gentleman's table. The frontispiece is very pointed; and when the head is boldly taken off, it will form one of the handsomest plates of BACON we have feasted our eyes upon for a long time. The body of the *Annual* promises a rich treat; but we have not had leisure yet to go through it. We feel not the slightest doubt, however, that, when we dip into it, we shall find it has got the right stuff in it. This splendid annual is also adorned with a nice little tale, which, towards the end, takes a most unexpected turn, and concludes with a well rounded flourish. The other parts will be devoured by every person of true taste; and, altogether, we have rarely seen so lucky a volume that contained so many “tit-bits.” The thing, by this time, is looked upon as a perfect prize, and is no sooner seen, that it fetches £5, which we consider a small sum for a work that has so much in it. It was on view for three days, at the Smithfield Cattle Show. We need scarcely inform our

readers that the title of this splendid Christmas Annual, which has been continued now for so many years with the greatest success, is—*Prince Albert's Pig.—Punch.*

KILLING A "DEOD KAUV."—A correspondent sends us the following Lancashire anecdote.—"One day I was told, as a secret, that 'aur Bill and 'th measther, were going to kill a deod kauv that neght.' Wishing to see the operation of killing an animal which was already dead from disease, I hid myself in the butchering house, a little before the time appointed, and in a short time, 'Bill,' and 'Sam,' the 'measther' butcher, came in carrying a dead calf. They brought in a large kettle of boiling water, poured it down the calf's throat, then fell to rubbing it with straw, and afterwards bled it. I was astonished to see it bleed so freely. They then hung it up by the feet to let the water run out, and I came forth from my hiding place, saying, 'Well, you have killed it! you have done that right!' The suddenness of my appearance made 'Sam' turn as pale as if he had seen a ghost; but 'Bill' begged of me not to tell any one."

FEEDING CHILDREN ON FLESH.—There is no greater evil in the management of children, than that of giving them animal diet very early. By persevering in the use of over-stimulating diet, the digestive organs become irritated, and the various secretions immediately connected with and necessary to digestion, are diminished, especially the biliary secretion; and constipation of the bowels, and congestion of the abdominal viscera succeed. Children so fed, moreover, become very liable to attacks of fever and of inflammation, affecting particularly the mucous membrane; and measles and other diseases incident to childhood, are generally severe in their attacks.—Dr. CLARKE, *Physician to the King of the Belgians.*

EFFECTS OF ABSTAINING FROM VEGETABLES.—That which ought to convince every one of the salubrity of a diet consisting of vegetables, is the dreadful effects of totally abstaining from it, unless it be for a very short time; accounts of which we meet with, fully and faithfully recorded, in the most interesting and most authentic narratives of human affairs: wars, sieges of places, long encampments, distant voyages, the peopling of uncultivated and maritime countries, remarkable pestilences, and the lives of illustrious men. To this cause, the memorable plague at Athens was attributed; and, indeed, all the other plagues and epidemical distempers, of which we have any faithful accounts, will be found to have originated in a deprivation of vegetable food.—Dr. WHITLAW.

THE SLAUGHTER OF ANIMALS.—How can it be right to be instrumental in so much unnecessary slaughter? How can it be right, especially for a country of vegetable abundance like ours, to give daily employment to 20,000 or 30,000 butchers? How can it be right to train our children to behold such slaughter? How can it be right to blunt the edge of their moral sensibilities, by placing before them, at almost every meal, mangled corruptions of the slain; and not only placing them there, but rejoicing while we feast upon them?—*First Annual Report of the American Physiological Society.*

INFLUENCE OF KILLING ON THE YOUNG.—How have I been struck with the change produced in the young mind by that merriment which often accompanies the slaughter of an innocent fowl, or lamb, or pig? How can the Christian, with the Bible in hand, and the merciful doctrines of its pages for his text,

"Teach me to feel another's woe,"

the basest not excepted, and yet, having laid down that Bible, go at once from the domestic altar to make light of the convulsions and exit of a poor domestic animal?—ALCOTT'S *Vegetable Diet*, p. 271.

TREATMENT OF CALVES.—It is customary with butchers (horrid name! but justly significative), to tie two calves together by the legs, and to throw them across a horse, in which manner they are

suspended for two or three hours together, and still longer, if the inhuman wretch has business on his way home, or if invited to a lounge at a favourite alehouse. It is the standing practice of these wretches to bleed calves to death, for the purpose of whitening the flesh; and the process is worthy of professed and hired murderers. An incision is made in the throat, and the animal is then hung up by the heels, while yet alive, and convulsed with pain. One end of a short hook is at the same time stuck into the body near the tail, and the other end into the mouth for the purpose of bending the neck, and opening the wound. In this state the miserable animal is left to linger several hours!—*Primer of Diet of Man*; pub. 1800.

#### TORTURE BY PROXY.

Goose's liver is a dainty certain foreigners derive, So I have heard, from roasting the unhappy goose alive;

My laws with punishment condign would visit any wretch

Who dared the culinary art so cruelly to stretch. But were I the chief consumer of the fruit of this abuse,

I should surely be partaker of the torture of the goose.—*Punch.*

A "NEW EXISTENCE."—Perhaps there is nothing more remarkable in the experience of those who change their dietary practice, than the freshness and youthfulness of feeling which invariably accompanies a resort to natural aliment. R. F. R. says: "I have been a strict Vegetarian for some 7 or 8 months; and though it may require many years to restore my health, I am truly glad to say, that when I renounced flesh-eating, then only might I be said to exist in the full sense of that term: to breathe, to move, to touch in all and everything, I found double enjoyment, in what before seemed common and tame. A new existence seemed opened upon me! I breathed, I felt pleasure! I moved, 'twas enjoyment! I touched, or tasted, 'twas delight! I felt disengaged of a weight or heaviness, which before I was unconscious of. Mind and body shared in this relieved existence, but chiefly the former, for then indeed I felt a strong and earnest grasp of those favourite tracks of thought on which the mind loves to dwell. I would fain dwell upon this subject of my own experience, in the hope that it may attract the attention of others, who, like myself, are anxious and willing to embrace truth wherever it may be found."

THE ACTIVITY OF VEGETARIANS is becoming almost proverbial. It is no uncommon thing to hear of extraordinary exertion, both in pleasure (such as pedestrian journeys of some 40 miles a day, for several days together), and in business. The following relations from an individual, who a few months since was an almost hopeless invalid, but who has been restored to health by the Vegetarian practice, is a confirmation of what we have stated. G. B. says: "I have had a sharp week at travelling: at Worcester on Monday; Newport, Tuesday; Wolverhampton, Wednesday; hard work at Bridgnorth on Thursday; Wolverhampton, Friday; up to my very elbows in work to-morrow. On Wednesday, before going to Wolverhampton, I had to put off 14 lots of seed, some of them 12 or 13 stone each lot. Nothing like active employment for mind and body! It suits Vegetarians. I am better satisfied every day with my habits."

FREEDOM FROM CARE.—He that gives the government of himself to wisdom, has the true knowledge of God's love, and the eternal principle of light in himself, and admits it to have its operation on the soul and body, and who sees with an inward eye the great virtue and fortitude there is in simple grain, fruits and herbs, and who hath also bounded his desires to the necessities of nature; has no occasion to trouble his head with care and suspicion, and tire his body with over-labour. For fruits, milk, bread, and water are easily procured.—TRYON'S *Way to Health*, p. 45; pub. 1697.

## THE PRIMITIVE FOOD OF MAN.

"Then spring the living herbs, profusely wild,  
O'er all the deep-green earth, beyond the pow'r  
Of botanist to number up their tribes.  
With such a lib'ral hand has nature flung  
Their seeds abroad, blown them about in winds  
Innum'rous, mixed them with the nursing mould,  
The moist'ning current, and prolific rain.  
But who their virtues can declare? who pierce,  
With vision pure, into these secret stores  
Of health, and life, and joy? the food of man,  
While yet he liv'd in innocence, and told  
A length of golden years, unflesh'd in blood;  
A stranger to the savage arts of life,  
Death, rapine, carnage, surfeit, and disease;  
The lord, and not the tyrant of the world."

Such is the description given by one of our best poets, of the food which first sustained the human race. We believe that few of us moderns, have yet attached to these simple productions of nature, that importance which their merits really deserve. We hope, ere long, to treat of each of the principal articles that may be regarded as constituting the primitive food of man, showing their simple, and, in some instances, their compound uses, and their general application to the "service of man."

**WHEAT.**—This is the most useful grain produced for human food. According to SIR HUMPHREY DAVY it yields in 100 parts:—

Starch, 70.      Gluten, 24.      Sugar, 6.

and, according to PLAYFAIR, it yields in 100 parts:—

Solid Substance, 85 $\frac{1}{2}$ .      Water, 14 $\frac{1}{2}$ .  
Flesh principle, 21.      Heat principle, 64.      Bone principle, 24.

The process of fermentation, to which bread has commonly been subject, it is calculated, destroys 2 lbs. in every 14 lbs. of wheat! And this, too, the most nutritious portion of the grain. We, therefore, have great pleasure in submitting several plans, by which wholesome bread can be produced without fermentation. Wheat should be first well washed, dried, and picked clean; then ground in such a way as to cut the bran into small pieces, which is best accomplished by the steel mill, similar to a large coffee mill. The "Forthright flour," thus produced, should be applied according to any of the following recipes:—

**LIGHT UNLEAVENED BREAD.**—Baking Powder, supplied by the chemists, with Instructions for use, affords the means of producing excellent light bread without fermentation.

**DIGESTIVE BISCUITS.**—Mix forthright flour in as small a portion of water as will cause it, after much kneading or rolling, to adhere; then roll and cut it into biscuits, about  $\frac{1}{4}$  an inch thick, 3 inches square, and bake them well in a quick oven.

**FORTHRIGHT BREAD.**—Same as Digestive Biscuits, except using more water in the mixture, so as to make a thin dough; moulding it into small loaves, and baking in a *moderate* oven, taking care to bake it slowly, but thoroughly.

**FRUIT PUDDINGS** made with bread. The following recipes will illustrate the way in which fruit puddings can be made from bread, as any kind of fruit can be used to substitute the rhubarb and the apples.

**BAKED RHUBARB PUDDING.**—16 oz. of rhubarb; 12 oz. of bread without crust, and sugar to the taste.—Lay the rhubarb in water for 10 minutes; cut the bread into slices  $\frac{1}{4}$  of an inch thick; toast the slices, and soak them a few minutes in boiling water poured on to a plate, and mixed with 2 table-spoonfuls of sugar; place some of the slices at the bottom of the dish; cut the rhubarb into pieces an inch long, and fill the dish, mixing the sugar with it; place the other slices over the top; bake the whole in a moderate oven; turn it out and serve, either hot or cold.

**BAKED APPLE PUDDING.**— $\frac{3}{4}$  lb. of bread crumbs;  $1\frac{1}{2}$  lb. of apples; sugar, and water. Pare and cut the apples, as for a pie; put a little butter into a deep pie dish; then a layer of apples with a little

sugar; then a thick layer of bread crumbs; then another layer of apples and sugar and bread crumbs. Sprinkle some water over it, and bake it in a moderately hot oven.

**THE SUBSTANTIAL CHARACTER OF WHEAT** is well established by history, as well as by the experience and chemistry of our own times: "Those Greeks who subsisted on bread, those Romans who ate nothing but bread and vegetables in pottage, subdued all the nations of the world; and among these, were many nations who ate less bread than themselves. The Roman soldiers' allowance of bread was much greater than what soldiers have at present; and by use of this food, they had much more strength than our modern soldiers can boast of. The allowance to a Roman soldier was 64 lbs. of wheat per month; and this he was strictly forbidden either to sell or exchange. These soldiers had very seldom any cheese, bacon, or pulse; so that wheat was almost their only food, and the proportion was double what soldiers are allowed in our days. They ate it in bread, in flour with milk, and in thin cakes, and *they were not subject to epidemic and putrid disorders, which is too much the case with our modern armies.* We may easily judge, from the weight of mere accoutrements, that the Roman soldiers were not possessed of less personal strength than those who compose the armies at this day; they were not less brave, nor did their food render them in any way unhealthy: on the contrary, where there is such a difficulty in procuring a supply of good animal food to an army, as is often the case in modern times, it is probable, that reducing them to the most simple diet of a Roman soldier, would be the most proper method of preventing epidemic diseases among them."—Article, *Agriculture, Encyclopaedia Britannica*, pub. 1805. It might be dangerous to the interests of war, in these more enlightened times, to place the soldiers on Vegetarian diet, as their minds would soon become receptive of the truth, which is rapidly gaining converts in the world, that all men are brethren; and, consequently, that all war is a sin against the truth, and against the God of truth.

**PRODUCE OF WHEAT.**—The average produce of wheat per acre, according to the present system of agriculture, as produced by the farmers of England, is about 25 bushels. We know of light land, under spade cultivation, producing 44 bushels; and of heavy land, which, a few years ago, was a barren heath, producing, by spade cultivation, no less than 60 bushels! Thus, by spade cultivation, 5 men can be supplied with 1 bushel of wheat per month, from one acre of land. This would be amply sufficient to sustain them, if no other food could be procured.

**"TAKE UP YOUR FREEDOM."**—This is one among the many excellent sayings and doings of the good people of Cornwall. It implies a departure from those customs which enslave the mind, and disorder the body, and the adoption of that "truth which makes men free," as the only rule of every-day life. Our zealous Bramley correspondent rises to the spirit of this saying, when he writes:—"Let us each and all try to break the fetters of perverted appetite; endeavour to throw off this yoke of bondage; this thraldom, wrong custom; this bar to the proper and natural health of the body and strength of the constitution; this unnatural passion for slaughter; and endeavour to be, what our Creator designed we should be: men doing our duty to ourselves, to humanity at large, and to animals as well. If we succeed in thus doing our duty here, we shall have a consolation in our own breasts; a comfort in our improved health and constitution; a vigour and power of intellect, which will amply repay us for all we suffer and for all the imaginary pleasures we lose; and when we come to die, we may rest assured, that we shall reap, in the spirit, that which we have sown in the body."

MERCY is the badge of true nobility.—ANON.

**BUTCHERS' BILLS AND DOCTORS' BILLS.**—A Vege-

tarian says: "Whilst I was engaged in papering, at the house of a tradesman, the other day, I was not a little amused at observing the visit of the butcher at the back door, and the trouble the "gude wife" was in about 'the meat.' It was 'too fat' or 'too bony,' and 'too dear.' Very soon after, the doctor stopped at the front door, and very familiarly entered, as if he had been there many times before. As soon as opportunity offered, I began talking to the good woman, and she said, with great lamentation, that they had not been without a doctor for years, and it was only a short time back, that they had had to pay £10 for the doctor's bill, which, to her, with a large family to support, was no small item. This enabled me to speak out, and I then told her of the new system of living without doctors or doctors' bills, and without butchers or butcher's bills. She listened to me with great interest, and seemed to give the matter her most serious thoughts. She said she should certainly try it, and if she could, by any means, improve the health of her family, it would be a great blessing, and she should never return to butchers' meat again. I presented her with the *Penny Vegetarian Cookery*, and the *Messenger*. I may add, that the doctor has never had to attend our cottage, neither has dead flesh entered it, since we have lived here, a period of 5 years; and that, so far from having either doctors' bills or butchers' bills to pay, the village surgeon and the village butcher are both in our debt."

ENTERING THE VEGETARIAN SOCIETY.—There is in the minds of some persons who are practical Vegetarians, a disinclination to become members of the Vegetarian Society, not, we believe, for the want of decision as to the truth of the principles of that society, but because they do not sufficiently feel the importance of their becoming recognised members. The best men are generally those who think very little of their own value, either as to usefulness in society, or in a private capacity. This, however, we believe to be carrying humility to an undue, or rather a mistaken length. We may disregard ourselves as individuals, but when we contemplate the great fact, that we are each of us as it were, a

"Part of the Great Soul pervading all things;" that the principal characteristic of that "Great Soul" is *useful activity*—love to man, we must regard it as a privilege to be permitted to exercise this principle in combination with those who believe in its power, and who are humbly seeking to realize its many blessings to mankind.

NURSING.—The milk of those women who nurse children, and live chiefly on vegetables, is more sweet and salutary than that of carnivorous females. Formed out of substances of a simpler nature, it keeps longer, and it is less subject to putrefaction: and, with respect to its quantity, every one knows that pulse and vegetables increase the quantity of blood more than meat; and why not, therefore, that of the milk? I cannot believe that a child, who is not weaned too soon, or should be weaned only with vegetable nutriment, and whose nurse also should live entirely on vegetables, would ever be subject to worms.—ROUSSEAU's *Emilia*, i. 54.

A CHILD'S REPLY to the question:—"What were animals created for, if not to be eaten?" JEMIMA WILSON had been listening to a conversation on Vegetarianism, in which her mistress had asked the above common question, and being a thoughtful child, it made a lasting impression on her mind. It was one of the fine days of autumn; the birds were just commencing their evening songs. The party took a delightful stroll on the meadows of the Stour valley, and reached the picturesque little village of Hyam, from whence they proceeded, by a circuitous route, to Langham. Here they called upon an old gentleman, who had lived for 50 years on the same spot, cultivating to a high pitch of perfection, his garden, which was full of fruit trees, bushes, shrubs, flowers, and neatly trimmed walls.

One of the seats in the garden commanded a fine view of the country along the valley, for more than 15 miles, and at the end of this distance could be seen the waves of the sea glistening in the rays of the sun, which appeared rapidly sinking in the west. JEMIMA was in ecstasies at the scene which presented itself to view. She knew not which to admire most: the sunset behind, or the spangling sea before; whilst the whole valley seemed to teem with life, animation, and joy. The cattle were grazing on the green pastures below, and the shepherds were leisurely driving the sheep to the fold. The sheep-bell could be heard from several distant pastures; the whistle of the husbandman returning from his daily toil; the buzzing of the bees, and other industrious insects, which were just leaving the old man's flowers; the bugle of the mail, as it passed rapidly along the turnpike; the distant roar of the train, and its whistle at the stations; together with the cooing of the wood-pigeons and doves in the grove of firs; the cawing of the rooks, and the blackbird's melody; these and the multifarious notes from the other birds, combined to render JEMIMA's joy complete. Her mother saw with delight her appreciation of these beauties of nature; and her mistress was little less gratified to see her favourite little pupil so happily admiring the scene, in silent wonder. Breaking silence, her mother said, "JEMIMA, what are you thinking about? you look so full of thought." "I was thinking" said JEMIMA, "what a beautiful world this is, and how many happy creatures there are in it. Surely, the joy of all the creatures we see and hear, is a sufficient reason for their being created, though not one were ever killed for food."

—JEMIMA WILSON and Her Mistress.

#### WE'LL WIN THE DAY.

As on we go through devious way,  
While on our path the fierce winds play,  
To nerve our arm, our minds to stay.  
We'll gladly sing this roundelay:—

We'll win the day, we'll win the day;  
On we go right merrily, cheerily;  
Win the day, win the day:  
On we go right merrily.

And should men bring a worthless name,  
Eat mangled flesh, to bring us shame,  
We'll call them back this part to play,  
But, whether or no, we'll win the day.

We'll win the day, &c.

If butchers stealing through the street,  
All smeared with blood we sadly meet,  
We'll hail the man, and deeply pray,  
That mercy, ere long, may win the day.

We'll win the day, &c.

The children, too, will join our cause,  
And reverence pay to nature's laws,  
Oh! in this life, long may they stay,  
Till nature's feasts have won the day.

We'll win the day, &c.

Come, fathers, mothers, brothers, too,  
Join in this cause, the good pursue,  
And never rest, nor cease to pray,  
Till "Mercy and truth" shall win the day.

We'll win the day, &c.

Thus we'll go, a world to move,  
By cries, entreaties, truth, and love;  
And come what may, to stop our way,  
Our healthful feasts shall win the day.

We'll win the day, &c.

CANNIBALISM.—When have we an exhibition of cannibalism in our own country?—When we see a rash man eating a rasher.—*Preston Guardian*.

To LEARN TRUTH we must come into it, just as to know what light is we must enter the sunshine. When we are in the light of truth we can perceive both the error and the truth—the darkness and the light;—but those who are only in darkness, cannot comprehend the light: "the light shineth in darkness, but the darkness comprehended it not."—*St. JOHN*, i. 5.—*S. C. H.*

## GENTLE SPEAKING.

A young rose in summer time,  
Is beautiful to me,  
And glorious the many stars  
Which glimmer o'er the sea :  
But gentle words and loving hearts,  
-And hands to clasp my own,  
Are better than the fairest flowers,  
Or stars which ever shone.  
  
The sun may warm the grass to life,  
The dew, the drooping flower,  
And eyes grow bright and watch the light,  
Of autumn's opening hour :  
But words which breathe of tenderness,  
And smiles we know are true,  
Are warmer than the summer time,  
And brighter than the dew.  
  
It is not much this world can give  
With all its subtle art,  
And gold and gems are not the things  
To satisfy the heart :  
But oh ! if those who cluster round  
The altar and the hearth,  
Have gentle words and loving smiles,  
How bountiful is earth !

**OATS.**—Of all the beautiful plants which adorn our English corn fields, the oat is certainly the most graceful and delicate. Few there are who have ever enjoyed rambles in the cultivated districts of our country, who have not admired the light elegance with which it sustains the well enveloped kernel on its slender branches, and the beautiful order and regularity with which those branches are arranged. The harvest of wheat has been well called a "golden harvest," and we think that of the oat might well be designated a "silver harvest" for the value of the oat is certainly next to that of wheat, and its silver husk, when ripe, is in harmony with the "pale metal." According to *PLAYFAIR*, oats contain in 100 parts :—

Solid Substance, 82. Water, 18.

Flesh principle, 11. Heat principle, 68. Bone principle, 3.

**OATMEAL** is made by drying the oats in a kiln ; separating the small oats and seeds by means of a circular screen ; cleaning it from the chaff by means of a fan ; shelling by means of mill-stones, dressed for the purpose, 6 feet in diameter ; sifting ; fanning ; polishing by means of brushes revolving in a cylinder of wove wire (No. 14) ; grinding through French burr mill-stones of soft and porous kind ; and then sifting to separate the coarse from the fine oatmeal.

**GROATS** are made in a similar way, except being crushed between rollers, instead of being ground.

**OAT-MEAL PORRIDGE.**—12 oz. of coarse meal ; and  $\frac{1}{2}$  oz. of salt, to 3 pints of water.—Dissolve the salt in the boiling water, and then add the meal, previously rubbed smooth, in a little cold water, and allow the whole to boil gently, *all over the surface*, for about 20 minutes. Serve, poured into saucers, or a mould, with treacle and milk.

**WESTMORELAND OAT CAKE.**—Mix fine oatmeal with milk-warm water into a stiff dough ; roll it to the thickness of a wafer ; bake it on a girdle, or iron plate, placed over a slow fire, for about 3 or 4 minutes, then place it on edge before the fire to harden. It will keep, in a dry place, 3 or 4 months. It is exceedingly sweet and wholesome.

**THE VALUE OF OATS** for human food, and their substantial and nutritive qualities, are illustrated not only by the chemical composition of the grain itself, but by the practical experience of those who subsist almost entirely upon them. We cite the following :—

**HEALTH OF SCOTCH CHILDREN.**—The cottage children of Scotland, reared exclusively upon oatmeal porridge and bread, with potatoes and milk, may be cited as a remarkable example of a class of human beings possessing, in an uncommon degree, the blessings of health.—*CHAMBERS's Information for the People*, No. 45.

**LONGEVITY OF THE SCOTCH.**—A correspondent has favoured us with the following account of longevity in *Reaster* :—“ **ALEXANDER MURRAY** is tidy and collected at the great age of 114 years, and, during his whole long life, used no greater luxury than the staple wealth of Scotia,—milk and oatmeal—and these he had, even in stinted measure. From his 8th to the 13th year, he was employed in keeping cattle which ranged the commons ; from his 13th to his 20th year, he was employed as farm-servant ; from his 20th to his 100th year he was married, and occupied himself in farming on a small scale, and wrought hard on the usual fare, cabbage, potatoes, and milk ; but ate little butter or cheese, and as to flesh meat, I do not doubt but that an Englishman might be found, who consumes as much flesh in a month, as he has, in 114 years. His second wife is still alive, and presented him with three children at one time.”

**PRODUCE OF OATS.**—Under the ordinary system of farming, the average produce of oats in this country, is about 40 bushels per acre ; whilst, under spade cultivation, 80 bushels can be easily produced.

**FRIENDLY CORRESPONDENCE.**—Those who are uninitiated in the art of corresponding in the Phonetic style of writing, can form little conception of the real pleasures of social intercourse with distant, and even, personally, unknown friends. We are happy to find that the short hand system of Mr. **PITMAN**, is coming into very extensive use in forwarding the *Vegetarian*, as well as other useful progressive movements. Few can estimate the power which is wielded by those who write to a distant friend on a subject of this kind. Many are the instances of entire conversion to the *Vegetarian* practice, through the simple agency of a Phonographic letter, which occupied but a few moments to write, and the enclosure of a few *Vegetarian* pamphlets. The Phonographic Society, comprising several thousand members, and the penny postage, afford a most excellent opportunity for carrying out, in an economical manner, of both time and money, the benevolent objects of the *Vegetarian Society*. We have great pleasure, therefore, in calling the attention of our readers to this subject ; in order that those who have not yet acquired the art of Phonography, may at once bring themselves up to the requirement of our times in this respect ; and that those who have already possessed themselves of this happy method of communicating their thoughts and expressing their feelings, may bring it into still greater activity, and thus increase their own happiness by the pleasing satisfaction of promoting that of their fellow creatures. There are many Phonographers who are not yet *Vegetarians*, and there are some *Vegetarians* who are not yet Phonographers, and a friendly intercourse between each, would promote the interests of both, and bring them up to that standard of progressive, intellectual, and moral reform, which the year 1850 demands of all who would act up to the light of the present, with the hope of receiving still greater light for the future.

**MAN MADE TO THINK.**—There is no more striking effect of abstaining from the flesh of animals, even when taken in moderate quantities, than the more exalted view which is taken of the duties and responsibilities of human nature. **G. P.**, a working man, who had abstained from the moderate use of flesh six weeks, after describing his views of the degrading and sensualizing tendency of slaughtering and eating animals, says :—“ **Man** was made to think and speak ; that man who neglects this duty, sins against himself, his fellow-countrymen, and his God. We are endowed with high, with noble, with God-like qualities, and capable of a great amount of improvement, and of happiness. Shall we take the dross of life, and let the gold go by ? Alas, too many do so, but let us say, we will not be in their ranks ; let not custom, fashion, or mock-modesty rob us of the ‘pearl of great price’ ; but let us each and all try to attain unto the blessed

hope and consolation which always attend the man who does his duty, both to himself and to the world. Do not let our consciences have to say, 'you never made a trial.' And let us try to hasten

'The good time coming;  
Let us aid it all who can,  
Every woman, every man,  
The good time coming,  
Smallest helps, when rightly given,  
Make the impulse stronger;  
'Twill be strong enough one day,  
Wait a little longer.'"

We think the last line of this verse is unbecoming the hopeful and active tenor of the song. Why wait for the "good time?" Surely the world has waited long enough? It is dangerous to wait for that to which we must approach if we would enjoy it. The "good time," or state, is something to which we are to attain, not by waiting, but by pressing forward to it; and the happy consciousness that we are individually approaching it, brings us to it much sooner than we may anticipate. We would rather sing:—

"Smallest helps, when rightly given,  
Make the impulse stronger,  
'Twill be very strong to day,  
If we'll wait no longer."

**SPORTING AN IMPEDIMENT TO FARMING.**—Speaking of Exmoors, Somersetshire, Mr. PUSEY says:—"Every blackcock killed by an owner of these moors, has cost more, I was convinced, than a full-fed ox; though, indeed, it is nothing new that sporting should impede farming."—*Somerset Gazette*.

**THE EFFECT OF FOOD ON THE DISPOSITION.**—How important is it to consider well the effects of certain habits on the minds of children! If, as we believe, it be true that every principle in man, whether good or bad, has its physical form in the world, and its food adapted thereto; that every man, as well as every animal, seeks that food which is most in accordance with his predominant dispositions and quality; that the food which man takes is a gratification to those dispositions which accord with its quality, and consequently tends to develop and strengthen those dispositions still more; that the young mind particularly is exceedingly susceptible of the effects of such habits; and that it is gratifying to destructive and cruel propensities to feed on flesh, those animals which do so, being most remarkable for those dispositions; is it not clear that this Vegetarianism has a great deal to do with the education and management of children?—*Vegetarian Advocate*, p. 82, vol. i.

**THE BEAUTIFUL.**—Ideality is a strong guardian of virtue, for they who have tasted its genuine pleasures, can never rest satisfied with those of mere sense. The beautiful is the clothing of the infinite, and in the contemplation of the beautiful and the love of perfection, not in churches, we seek our highest and most intimate communion with God, and draw nearer and nearer to Him. The fine arts—painting, sculpture, music, as well as poetry—ought all to administer to ideality. The proper use of painting, for instance, ought to be to represent everything that is beautiful in the present, and to recall all that is worthy of remembrance in the past. To give body to those spiritual pictures of ideal beauty and perfection which ideality forms—to give a faithful representation of the great and good that have departed, and to put vividly before us those actions and scenes, those pages from universal history which have a tendency to refine, to exalt, and to enlarge the soul,—this is what painting ought to aim at. To paint, however perfectly, horses being shod, deer being hunted, the agony of poor animals in traps, bread and cheese, and lobsters, and foaming ale, is but an abuse and a perversion of one of the highest gifts and attainments, which a more civilised age will repudiate. A pig-stye, however perfectly painted, still but recalls the idea of a pig-stye; and if it excite any feeling, it is one of regret that such wonderful art should be so misapplied.—*Education of the Feelings*, by CHARLES BRAY.

**THE HAPPY FUTURE.**—Perhaps there is nothing more characteristic of our Anglo Saxon race, than high hopes, and sanguine anticipations for a bright and glorious future. It seems to be an inherent principle of the mind, and in proportion as the mind becomes developed, as man gives up the gratification of the sensual and the gross; as he departs from the animal, and becomes the man; as he gives up the lust, of the flesh and becomes allied by love, to the spirit, so does this

"fond desire,

This longing after immortality,

or of that virtue and truth which are immortal, become more and more potent, more and more real. A correspondent presents us with his ideas on this subject, which we regard as the earnest expressions of a young and enthusiastic mind. "In taking a glance around, and seeing the depths of sensuality into which man is immersed, the drunkenness, gluttony, disease, premature death, vice, crime, poverty, cruelty, bloodshed, war, malice, error, and superstition, which are almost everywhere to be found; and comparing the present with that happy time, to which all good men are aspiring, when love will be the mainspring of all our actions; when justice, peace, mercy, and benevolence will be universal amongst mankind; when all men will be brethren, without regard to country, colour, sect, or creed; when the whole earth will be of one language, of one religion, the religion of love; love to God, by obeying his laws; love to man, by endeavouring to promote each other's welfare and happiness; and love to the animals beneath us, preserving their lives, and admiring instead of slaughering them, I can but regard the Vegetarian, Temperance, Peace, Phonographic, and other movements, which I believe to be tending to this happy state, with the highest esteem, and tender them my humble but zealous support; and my most earnest hopes, and most fervent prayers are for their complete and permanent success."

**DIETETIC EXPERIENCE OF A WELSHMAN.**—"I am a young man of 25 years of age. For the last 8 years, I have enjoyed but an indifferent state of health; never free from constipation and its attendant evils. I could not describe to you what I have suffered from it, but I can say that life was more a burden to me than a pleasure. I have been an abstainer from intoxicating drinks for more than 6 years. About 18 months ago, I cultivated an acquaintance with hydropathy, from which, I am happy to say, I have derived considerable benefit. But still I would not say that I enjoyed perfect health, and a happy consciousness of existence until I adopted the Vegetarian system; which I have done now for several months, and nothing would tempt me to resume my old habit of consuming flesh; and I have become so warm on the subject, that I do all I can to promulgate Vegetarianism. Of course, like many more, I thought, that a certain quantity of flesh meat was necessary to the sustenance of man, although my constitution plainly told me that I had no business with it; for whenever attacked with a severe cold (which I often was), I used, in order to bring myself round quickly, to abstain from flesh meat altogether, and months before I became a thorough Vegetarian, I never ate flesh meat oftener than once a week." Our correspondent has now become a zealous member of the Vegetarian Society.

#### RURAL LIFE.

O rural life! 'midst poverty how rich!  
When hunger bids, there thou may'st nobly feast,  
On what each season for thy use brings forth,  
In rich variety;—the plough thy table,  
And a green leaf, by way of dish, supports  
Thy meal of fruits. A homely wooden jug  
Draws up refreshing drink from the pure stream,  
Which free from poison, pours out health alone,  
And with soft murmur thee to sleep invites.

—HERDER.

## MENTAL DISCIPLINE.

Who is royal? He who swayeth  
The calm empire of his mind,  
Keeps the treaty, nor gainsayeth  
Wisdom's words, so well defin'd.

Who is conqueror? Who subdueth  
Sensual passions, vain desires;  
For to him in peace accrueth  
All that human life requires.

What is noble? Cease your drinking,  
Leave your bottle, and your bowl,  
And return to sober thinking,  
Elevate your deathless soul.

What is gentle? To inherit,  
In the old and simple way,  
A sober, manly, honest spirit,  
Ever cheerful ever gay.

What is prudent? 'Tis to gather  
Every sacred plan and rule;  
And adopt good counsel, rather  
Than the counsel of a fool.

What is Christian? An example,  
Word and deed for others' good—  
Ne'er on human rights to trample,  
Ne'er to shed your fellows' blood.

What is godlike? Be forgiving,  
As the Spirit of grace above,  
Unto every mortal living,  
Who will keep these words of love.

## ELIJAH RIDINGS.

RICE.—This plant is thicker and more firm than wheat or barley, and is chiefly grown in India, where it has been cultivated from remote antiquity. The Egyptians, Persians, Chinese, and the inhabitants of all the eastern nations, cultivate it in large quantities. The Greeks, and the Romans also made it an important part of their agriculture. It thrives best in low and inundated grounds, and it grows luxuriantly in America, especially in the state of Carolina, where it grows to great perfection. The Chinese water their rice fields by means of moveable mills, placed, as may be required, upon any part of the banks of a stream: the water is raised in buckets to a proper height, and afterwards conveyed in channels to distant places. In this respect the Chinese may be said to set an example worthy of imitation, as there are few seasons, even in England, when a proper system of irrigation would not be of immense advantage to light lands. According to BRACONNOT, Carolina rice contains in 100 parts:—

Fixed Oil, 0-13. Sugar, 0-29. Gum, 0-71. Starch, 85-07. Gluten, 3-60. Vegetable Fibre, 4-8. Water, 5-0.

GROUND RICE.—This is the grain of rice reduced to a coarse powder; a process which can easily be accomplished by passing it through a common-sized coffee mill. This plan is more economical than that of buying it in its ground state, and secures it free from adulteration.

RICE FLOUR.—This is made by reducing the grain to a very fine powder, which can be accomplished by altering the gauge of the coffee mill.

BOILED RICE.—Put  $\frac{1}{2}$  lb. of rice into a quart pan, to which add  $1\frac{1}{2}$  pint of cold water and 2 onions, chopped fine, and a little salt; boil it over a little brisk fire, keeping the lid on, and in from 10 to 15 minutes from the time it is placed on the fire, the rice will have absorbed all the water; it must then be taken off the fire (as it is apt to burn if left on after all the water appears to be gone), and placed near the fire for 10 minutes longer, when the rice will be found quite dry and fit for use, all the grains being separate, but swelled out and quite soft. If used as a vegetable, season with pepper and salt; if otherwise, the onions should be omitted, and sugar added.

RICE PUDDING.—3 oz. of rice. Steep the rice 1 hour in cold water; place it in a pudding-basin;

tie over a cloth, and place it in a pan of boiling water, and boil for 1 hour. Serve either with sweet sauce, or stewed or preserved fruit.

MOULDED RICE.—8 oz. of rice, and  $3\frac{1}{4}$  pints of water. Wash the rice; pour the water upon it, and boil it slowly in a brown basin, covered, in the oven, till it becomes tender, and the water absorbed. Dip the mould in cold water; pour in the rice, and cover with a plate. Turn it out, either warm or cold, and serve with preserved or stewed fruit.

MOULDED GROUND RICE.—6 oz. of ground rice; 2 oz. of loaf sugar; 6 drops of lemon-flavour, or 3 drops of almond-flavour. Steep the rice in a little cold water, while the rest of the water is boiling; then add it to the boiling water with the sugar; boil it 20 minutes, stirring it all the time; add the flavour; dip the mould into cold water; pour in the rice and let it stand till cold, serving with or without stewed or preserved fruit.

For these moulds made with milk, see Supplement, pp. 2 and 11.

THE VALUE OF RICE.—“MERAT and DE LEUS state that three-fourths of the inhabitants of the earth are nourished by it. It is sufficiently nutritive in all ordinary cases, very easily digested, and is better adapted for those who have weak digestive organs, with a tendency to acidity, than any other grain. It is slightly astringent, but this property, in some cases, renders it useful to those whose bowels are liable to become too relaxed. It is also a very suitable diet for persons convalescing from fevers and inflammatory diseases. It might in many cases be substituted for potatoes and green vegetables. Its insipidity may be completely removed by the addition of salt and some agreeable aromatic, or it may be added to soups.”—Dr. DAVIDSON, *Treatise on Diet*, pp. 120, 121. It is found that whilst the Canadian boatmen require about 8 lb. of flesh per day, the Indians of South America can work hard upon 1 lb. of rice per day.

THE PATTAMARS.—“There is a caste of Hindoos, called on the western side of India, Pattamars, whose sole occupation is to carry letters and dispatches by land; and they perform journeys almost incredible in the time allotted, considering the small quantity of food they subsist on during their journey. They generally go in pairs, for fear of one being taken ill, and are allowed rewards in proportion to the expedition with which they perform their journey. From Calcutta to Bombay, I think 25 days are allowed (about 62 miles a day); from Madras to Bombay, 18 days; and from Surat to Bombay, 2½ days. They are generally tall, being from 5 feet 10 inches to 6 feet high. They subsist on a little boiled rice.”—SIR JOHN SINCLAIR.

ADVANTAGE OF VIRTUE.—Vice can never know itself and virtue; but virtue knows both itself and vice.—EMERSON.

“I CANNOT KILL!”—On walking up a hill, my uncle took his gun from his gig, when a thrush attracted his attention, singing merrily in the sunshine. The gun was uplifted, and, in another instant, the bird might have fallen a victim to inveterate habit, and the unerring aim of the old sportsman. But, stop! A chord was touched in that otherwise benevolent heart, and the melodious tones of the thrush, pleading for life, were not in vain. The instrument of death was restored to its former position, without wreaking its vengeance upon unoffending life, and my uncle, ennobled by his forbearance, returned to his gig, making this simple but heartfelt exclamation, “George, I cannot kill!”—G. A. B.

THE GREATEST BEAUTY OF OUR CONSTITUTION is that, in its very principle, it admits of perpetual improvement.—MAUNDER'S *Treasury of Biography*.

DIETETIC EXPERIMENT.—“I determined to try the experiment of living without animal food, and on Christmas day, I ate my last meat dinner. In

a month afterwards, I procured the *Advocate* and the *Messenger*, which strengthened me in my determination to persevere. I then took eggs, cocoa, and dry brown bread for breakfast, all kinds of milk and egg puddings for dinner, and cocoa and bread for tea, milk and dry toast for supper; but in two months time, I found milk and eggs too heavy for the stomach, I left them off, and felt much better without them. A month after that I left off salt, sugar, and cocoa, and one meal a day. In a fortnight afterwards, I took no warm food. I never drink at meals, but take a little water an hour before, or an hour after, as I require it. My breakfast, now, is unfermented brown bread (made from wheat, all ground down together, with water only), rice (a little boiled, but hard), and fruit, for dinner and supper, with vegetables occasionally. By living in this way, I find my health much benefitted, my sight much better, and my teeth much stronger. I used to be troubled with the tooth-ache, but now I am quite free. I am much stronger, more active, can rise much earlier, and endure much more fatigue than when I ate flesh. My wife seeing me so much better, left off animal food a month after me, and now lives exactly as I do, and she is much stronger than before. I shall be most happy to hear of other Vegetarians following my example in abstaining from butter, eggs, milk, tea, coffee, cocoa, salt, sugar, and taking their food cold, as I can speak from experience how much better my wife and self are in living thus. About 7 years since, I was subject to epileptic fits, brought on, I expect, from living too freely. I was given up by the Allopathic doctors, as incurable. I put myself under the care of Dr. CURIE, the Homoeopathic physician, who dieted me. I gave up all stimulating drink and have not had an attack since."—B. W.

**THE MIND.**—The mind has a certain vegetative power, which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will, of itself, shoot up in weeds or flowers of a wild growth.—*Spectator*.

**LABOURERS IN THE NORTH OF ENGLAND.**—**BRINLEY**, the celebrated English canal engineer, informs us, that in the various works in which he has been engaged, where the workmen, being paid by the piece, each exerted himself as much as possible, men from the North of Lancashire and Yorkshire, who adhered to their customary diet of oat-cake and hasty-pudding, with water for their drink, sustained more labour, and made greater wages, than those who lived on bread, cheese, bacon, and beer, the general diet of labourers in the south.—*GRAHAM'S Science of Human Life*, 1053.

**THE FOOD OF HOGS.**—"In Staffordshire," says Mr. PITTS, "hogs are generally fattened by butchers with the refuse or offal of slaughtered animals."—*London Encyclopedia*, art. "Rural Economy."

**RYE.**—This grain contains, according to EINHOF, in 100 parts:—

Bran, 24.2. Farina, 65.6. Water, 10.2.

The farina containing in 100 parts:—

Starch, 61.07.	Gluten, 9.48.	Albumen, 3.23.
Sugar, 3.23.	Gum, 11.09.	Fibrine, 6.33.

**THE VALUE OF RYE** for human food is probably very considerable, where the superior kinds of grain cannot be procured. "I once discharged a cargo of oil," says Capt. S. HOWLAND, "and the casks of oil were carried from my ship to the storehouse by porters. These porters came from the interior, on the borders of Spain and Portugal. They subsisted wholly on vegetable food, almost entirely on coarse rye-bread, and were remarkably stout and healthy. I had a cask of oil of uncommon size on board, weighing upwards of thirty-two hundred pounds; and four of these porters, yoked two and two, took it up by means of ropes, going from their yokes under each end of the cask, and carried it,

about fifteen rods, to the storehouse."—*GRAHAM'S Science of Human Life*, 1041.

**RYE BREAD AND GARLICKS.**—"I have made several voyages to St. Petersburg in Russia. The people of Russia generally subsist, for the most part, on coarse black rye bread and garlicks. The bread is exceedingly coarse, sometimes containing almost whole grains, and it is very dry and hard. I have often hired men to labour for me in Russia, which they would do from 16 to 18 hours, and find themselves, for 8 cents per day (the sun shining there sometimes 20 hours in the day), They would come on board in the morning with a piece of black bread, weighing about a pound, and a bunch of garlic as big as one's fist. This was all their nourishment for the day of 16 or 18 hours' labour. They were astonishingly powerful and active; and endured severe and protracted labour, far beyond any of my men. Some of these men were 80, and even 90 years old; and yet these old men would do more work than any of the middle-aged men belonging to my ship. In handling and stowing away iron, and in stowing away hemp with the jack screw, they exhibited most astonishing power. They were full of agility, vivacity, and even hilarity—singing as they laboured, with all the buoyancy and blithesomeness of youth."—Capt. S. HOWLAND, of *New Bedford, Mass.*

**USEFUL ANIMALS OFTEN DESTROYED AS HURFUL.**—Multitudes of animals are most unmercifully destroyed from ignorance of their uses, from an idea that they are noxious or injurious to some petty concern of a field or garden; and at the very time they are rendering important services to man, they are mowed down as if they were his sworn enemies, and had conspired against his life. Hence, the rooks in some parts of England were, at one time, in danger of being extirpated, as we learn from the author of *A Philosophical Survey of the Animal Creation*. "The rook," says he, "is a species of crow, that feeds upon worms produced from the eggs of the May-bug. As these, and all the winged insects in general, are to be supported by the roots of plants, they deposit their eggs pretty deep in the earth, in a hole they dig for that purpose. The worms and caterpillars, upon which the rook feeds, are not exposed to the mercy of this bird till the earth is thrown up. Hence it is, that rooks always frequent lands recently cultivated; that the sight of the husbandman with his plough, puts them in action, and that they search with so much assiduity about furrows newly formed. Wherever the banishing or extirpating of rooks has been carried into effect, the most serious injury to the corn, and other crops, has invariably followed, from the unchecked devastations of the grub and the caterpillar. Many birds besides rooks are destroyed, under the mistaken idea that they are injurious to the garden or orchard, at the very time they are most useful to both, in feeding themselves and their nestlings or grubs and caterpillars. The common sparrow, though proscribed as a most mischievous bird, destroys a vast number of insects. BRADLEY has calculated that a single pair, having young to maintain, will destroy 3,360 caterpillars in a week. Also, the blue titmouse often falls a victim to ignorance, in consequence of the injury it is supposed to do to fruit-trees, though we have evidence of its being a friend rather than an enemy to the horticulturist. Quadrupeds, as well as birds, suffer much under slanderous imputations, as can be attested by the badger and the hedgehog. We ought to bless the hand that created the insect, that obliges the opulent to sift, turn, and ultimately, to bring the grain to public sale.—*Domestic Economist*, p. 60.

**AFFECTION AND PRINCIPLE.**—All is hollow, where the heart bears not a part; all is peril, where principle is not the guide.—*MAUNDRE'S Biographical Treasury*.

## THE PRACTICAL PHILOSOPHER.

Happy the man, who, studying nature's laws,  
Through known effects can trace the secret cause :—  
He feeds on fruits, which of their own accord,  
The willing ground and laden trees afford.  
Simple his bev'rage, homely is his food,  
The wholesome herbage and the running flood.

—DRYDEN.

BARLEY.—This plant, although it does not possess the beauty of the wheat, nor the elegance of the oat, is nevertheless beautiful in its form and appearance, whilst it possesses the valuable quality of being more hardy than either of these, and can be grown in climates where these cannot. According to EINHOF, the ripe grain contains in 100 parts :—

Farina, 70·05. Bran, 18·75. Water, 11·20.  
and according to PLAYFAIR, it contains in 100 parts :

Solid substance, 84 $\frac{1}{2}$ . Water, 15 $\frac{1}{2}$ .  
Flesh principle, 14. Heat principle, 63 $\frac{1}{2}$ . Bone principle, 2.  
The form in which this grain can be best used in England, is that known as

PEARL BARLEY, which is made from the "two rowed barley." The grain is first dried in a kiln, then deprived of its bran by a mill, and finally made nearly round by trituration. EINHOF states that the farina, of which the pearl barley is chiefly composed, contains, in 100 parts :—

Starch, 67·18. Gluten, 3·52. Sugar, 5·11.  
Gum, 4·62. Water, 9·37.

BARLEY FLOUR is made by simply grinding the pearl barley. A coffee mill will answer this purpose.

MOULDED BARLEY :—6 oz. of pearl barley, 3 $\frac{1}{2}$  pints of water, and sugar. Steep the barley for an hour; drain it, and pour the water boiling upon it, let it stew quickly in the oven in an earthenware jar, covered, until perfectly soft, and all the water is absorbed. When about half enough, add the sugar, and essence of lemon, to the taste. Pour it into a mould, previously dipped in cold water, and let it stand to set. When boiled quickly, the above quantity requires 2 $\frac{1}{2}$  hours, and is a much better colour than when it is longer in preparation. When the barley flour is used, no steeping is required.

BARLEY SOUP :—3 oz. of barley; 1 $\frac{1}{2}$  oz. of stale bread crumbs; salt, and parsley. Wash and steep the barley for 12 hours, in  $\frac{1}{2}$  pint of water to which a piece of carbonate of soda (the size of a pea) has been added; then pour off the water not absorbed, and add the crumbs of stale bread, 3 quarts of boiling water, and the salt. Digest these in a salt-glazed covered jar, in the oven or (boil them slowly in a well-tinned covered pan), for from 2 to 4 hours, adding the chopped parsley and a little pepper, 30 minutes before the expiration of the time for boiling.

BARLEY WATER.—1 oz. of pearl barley and 2 pints of water. Boil the barley in the water till it is reduced to 1 pint; then strain, and sweeten, flavouring with the essence of lemon, rind of lemon, raisins, or currant jelly. Although the additions to the barley water render it more agreeable, they, however, lessen its diluent properties.

THE VALUE of BARLEY for human food could be shown by various facts in the history and experience of the past, as well as by the science and practice of the present. Speaking of COUNT RUMFORD's experiments in providing food for the poor, the *London Encyclopaedia* (article "Food") says :— "After an experience of more than five years in feeding the poor at Munich, during which time every experiment was made that could be devised, it was found that the cheapest, most savoury, and most nourishing food that could be provided was a soup composed of pearl barley, peas, potatoes, cuttings of fine wheaten bread, vinegar, salt, and water, in certain proportions.

PRODUCE OF BARLEY.—The average produce of this grain in England, is about 25 bushels per acre; whilst spade cultivation produces about double this amount.

LONGEVITY OF HERBIVOROUS ANIMALS.—Wild beasts seldom live to so great an age as animals which live on vegetables.—*Universal Magazine*, May, 1759, p. 235.

SHEDS KEPT FOR THEIR WOOL.—It is commonly remarked, that it would not answer for farmers to keep sheep entirely for their wool, and consequently, when sheep are not kept for their flesh, we shall have no wool for our coats. Speaking of Exmoor, Somersetshire, Mr. PUSEY says :— "The sheep—a dwindled breed—are kept for their wool, and are sometimes left to die on the hills, of old age, in the snow." There is an abundance of land in England and abroad, which could be appropriated to this purpose, after the whole population are well supplied with food from the good land.

WHAT WILL BE DONE WITH THE ANIMALS?—Should any nation, or great number of people, through the divine sight and true wisdom, scrupulose violence, oppression, killing and eating the flesh of their fellow creatures of inferior rank, the same wisdom would teach them what to do with, and how to order the business.—THOMAS TRYON's *Way to Health*, pub. 1697, p. 307.

A TEETOTALER'S VIEW OF VEGETARIANISM.—There are millions now who are happy in the practice of teetotalism,—who believe teetotalism to be good for man in every respect—who have themselves derived innumerable advantages from teetotalism, and who have had abundant evidence that numbers more have derived incalculable advantages from teetotalism, who, some five or ten or fifteen years ago, regarded teetotalism as a monstrous delusion, and its advocates as the wildest and hottest brained fanatics. They thought it a thing impossible for men to do their work, maintain their strength, and enjoy life to advantage, without the use of a little wine, or ale, or spirits. Yet now they feel themselves better without these things than they ever felt when using them. Let the experience of teetotalers have its influence on the minds of those who are invited to study the subject of Vegetarianism. Let them not conclude that because the use of animal food has prevailed so generally, and prevailed so long, that it is therefore the best mode of life. Let them *prove* the matter. Let them, if they wish to know the truth, give the principle of abstinence from flesh a fair and thorough trial. They may depend upon it they will not *die* in consequence of making the experiment, any more than men die by abstaining from intoxicating drinks, tobacco, tea, and coffee. Let them also take the trouble to *read* a little on the subject, if plain and interesting works on the subject come in their way. Let them listen with patience to the testimony of such of their friends, relations, and fellow-workmen as may have tried the Vegetarian principle. Let them also peruse some work on Vegetarian cookery, and the like, that they may learn how many rich and pleasant kinds of food there are for mankind to live upon, exclusive of animal food, and how many agreeable and wholesome ways there are of cooking or preparing those various kinds of food, so as to render them more pleasant and palatable, as well as more healthful and nourishing than they usually are.—*The People*.

MARY WILLIAMSON, came to live as housemaid to a Vegetarian family. By the time she was 14 years of age, she weighed upwards of 7 score lbs, having gained about 4 lbs. in weight weekly, since she had become a Vegetarian. J. W., who has seen her, says :— "Her father feared she would not be able to bear the change of air in leaving the country, and going to the town, also the giving up of dead flesh, and feeding on living vegetables, but he has changed his views on this subject, and is quite satisfied of its efficiency, and so would you be if you saw her, and handled her arm, and heard her laugh."

IMPROVEMENT.—The first step towards improvement is to be convinced that we need it.—ANON.

**MAN A PROGRESSIVE BEING.**—Is the practice of Eating Flesh injurious to Man? We should not think it was, if by man was meant a sensual, omnivorous, carnivorous, or unclean animal, created for no other purpose than to grovel through a short existence, taking delight only in cruelty, revenge, contention, malice, quarrelling, fighting, and killing, and similar indulgences of the carnivorous and omnivorous tribes. We should not think it was, if man were an animal most happy when subject to fever, smallpox, scrofula, head-ache, heartburn, dyspepsia, gout, rheumatism, and the other flesh-engendered diseases. We should not think it was, if the development of his mental faculties, the acquisition of knowledge, the study of philosophy, the practice of virtue, of piety, and religion, impeded his approach to happiness and peace. But if, by man, be meant that creature which gradually grows from a physical into an intellectual and a moral being, gifted with faculties which are capable of continual improvement by means of culture and training; if by man be meant that wonderful being which is placed on earth to prepare for heaven, blessed with time that he may enjoy eternity, then, in all sincerity, we must say, we believe that the practice exercises a most injurious influence over this physical, moral, and intellectual man.—*Vegetarian Advocate*, p. 69, vol. i.

**REWARD OF PRINCIPLE.**—RABBI ISRAEL, of Brunswick, when a boy, was very poor; and one day, on his arrival at a convent of monks, hungry and fatigued, he begged the abbot to give him something to eat. The abbot ordered that some pork should be brought to him. Poor ISRAEL said, “Pardon me your reverence, I am not allowed to eat pork.” “If you are such a fool,” was the answer, “you shall not have anything at all to eat.” The poor Jew went away sighing. The abbot sent for him, and requested him to return. On his return the abbot said to him, “Now that you are so conscientious, and prefer rather suffering hunger to the transgression of your law, I shall make you the agent of my monastery.” ISRAEL went on prospering in the world, and became the richest man in Brunswick; his son JACOBSON was made by NAPOLEON, Knight of the Legion of Honour.—*Family Economist*.

#### SLAUGHTER.

Creatures of sea and land we slay,  
And in our mouths do bury,  
And worse by half than beasts of prey,  
Are at their funerals merry!  
How shall they but bestial grow,  
That thus to feed on beasts are willing;  
Or why should they a long life know,  
Who daily practise killing.

—THOMAS TRYON.

**EXTENT OF ENJOYMENT.**—“If I were to abstain from animal food,” said a lady to a Vegetarian the other day, “I should lose all my enjoyment, for I do not enjoy any food except my piece of meat.” “There is this difference, then, between you and me, madam,” said the Vegetarian, “whilst you can only enjoy flesh, I can enjoy almost everything except flesh.”

“HONESTY is the best policy” is a very common expression, but I do not believe that it is a policy at all, it is a *principle*, and any deviation from it is a violation of principle which can never become good policy. Perhaps the greatest impediments to the practice of honesty in the world, are the many unnecessary wants to which men subject themselves: hence we find men in many kinds of business, excusing themselves for this or that fraudulent and deceitful action, by a necessity of providing a subsistence for themselves and families. “Well,” said a commercial gentleman to me the other day, after he had been packing up his samples of drugs and patent medicines, “I will go and see how much I can gull the public,” having previously

confessed that some of his articles were “complete humbugs.” It is to be feared that such business is carried on to a very great extent, and the only plea which men can make, is “the determination of the public to be gulled,” and “the necessity of maintaining a respectable position in society.” Take away the unnecessary wants with which man is now encumbered, and he will be able to choose for himself an honest occupation; one which he can follow with complete satisfaction to his own conscience. Thus, the Vegetarian principle may be regarded as a most effectual means of promoting honesty in the world.—C. H.

**APPETITE FOR Food.**—“I have still a good 74 years’ appetite for food, and sleep well.”—JOHN WRIGHT.

**FIBRINE, VEGETABLE AND ANIMAL.**—Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, hardly differ, except in form. If these principles be wanting in the food, the nutrition of the animal is arrested; and when they are present, the graminivorous animal obtains in its food the very same principles on the presence of which the nutrition of the carnivora entirely depends. Vegetables produce in their organism the blood of all animals; for the carnivora, in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter.—*Liebig's Animal Chemistry*.

**SIMPLE DIET AND MEDICAL ATTENDANCE.**—A distinguished medical gentleman mentioned to us, that in families where children lived on simple diet, without tea and coffee, if they were seized with measles, hooping-cough, mumps, and similar diseases, he never called but once, as he knew there was no danger; but that in families where an opposite course was pursued, he always expected trouble.—*Pioneer*.

**LAMARTINE.**—My mother was convinced, and on this head I have retained her conviction, that to kill animals in order to draw nourishment from their flesh and blood, is one of the most deplorable and shameful infirmities of the human constitution; that it is one of those curses pronounced upon man, whether by his fall at some unknown period, or by the hardening effects of his own perversity. \* \* She thought, and I think, also, that this nourishment, much more succulent and stimulating in appearance, contains within it irritating and putrid principles, which taint the blood, and abridge the days of man. \* \* She never permitted me to eat flesh until the time when I was thrown into the pell-mell life of a college. To take away any wish for it, if I had such, she did not employ reasoning, but she took advantage of instinct, which reasons better within us than logic. \* \* I lived, therefore, to the age of twelve, solely upon bread, milk, vegetables, and fruit. My health was not the less robust, nor my growth less rapid; and, perhaps, it is to this regimen that I owe that pure outline of features, that exquisite sensibility to impressions, and that gentle serenity of disposition and character, which I retained until that period.—*Lamartine's Autobiography*.

**ASTHMA.**—The following case may be regarded as a striking instance of the benefit of Vegetarian diet in cases of asthma. J. H. says:—“I am 55 years of age. For 20 years I have been suffering from what I regarded as a permanent asthma, and being much subject to constipation and biliousness, have had frequent resort to antibilious pills. I have also been attacked with nervousness and dizziness, several times a year. I commonly ate about 2 lbs. of flesh per week. In September last, I abstained from flesh, and have lived ever since entirely on wheatmeal bread, vegetables, and fruit. I have been entirely free from biliousness and constipation from that time, and have passed a whole winter, without coughing, and now, I have not the slightest symptoms of asthma.”

## HEALTH AND INDEPENDENCE.

Ye who would have your features florid,  
With limbs, bright eyes, un wrinkled forehead,  
From age's devastation horrid,  
Adopt this plan—  
'Twill make in climates cold or torrid,  
A hale old man :—

Avoid, in youth, luxurious diet ;  
Restrain the passions' lawless riot ;  
Devoted to domestic quiet,  
Be wisely gay ;  
So shall ye, spite of age's fiat,  
Resist decay.

Seek not in Mammon's worship pleasure,  
But find your richest, dearest treasure  
In books, friends, music, polish'd leisure ;  
The mind, not sense,  
Make the sole scale by which ye measure  
Your opulence.

This is the solace—this the science—  
Life's purest, sweetest, best appliance,  
That disappoints not man's reliance,  
Whate'er his state ;  
But challenges, with calm defiance,  
Time, fortune, fate.

—*New Monthly Magazine.*

MAIZE.—Whilst this plant possesses more than the beauty of wheat, the delicacy and elegance of the oat, and much of the substantial character of both, it grows, in those soils and climates which are best adapted to it, as in Guinea and Peru, to the height of about 18 feet, presenting all the appearance of a graceful tree, laden with an abundance of "golden cobs," or ears. Perhaps the most interesting feature of the habits of this plant, is the way in which it distributes its pollen: when in full bloom, the pollen is scattered from the beautifully over-hanging flower at the top of the plant, and is caught by the delicate fibres of the growing ear beneath, which are, at the same period, released from their green covering, and provided with an adhesive substance which secures the completion of this beautiful and necessary operation of nature. Although our own climate will not allow it to ripen, it may be regarded as one of the most interesting annuals which grace our English gardens; and as its real value becomes understood, the probability is, it will become one of our most useful vegetables; though the hopes entertained by COBBETT and others, of making it an article of extensive cultivation for its seed, can scarcely be entertained, unless improved cultivation shall, in time, have increased the temperature of our climate. The cultivation of "Indian Corn," as maize is commonly called, is more extended than that of wheat, and it may be considered a principal aliment of mankind. GORHAM states that this corn contains in 100 parts :—

Starch, 770.	Gluten, 3.00.	Albumen, 2.5.
Sugar, 1.45.	Extractive, 0.80.	Gum, 1.75
Fibrine, 3.00.	Water, 90.	

VARIETIES OF MAIZE.—These are black, golden, yellow, and white. The yellow is the most common, but the white is the most delicate in flavour, though the most difficult to cultivate.

GREEN MAIZE.—"In some countries," says Dr. DAVIDSON, "such as in Africa, the unripe grains are eaten, as they contain, at this period of their growth, a milky juice of a very saccharine nature." BURRITT also mentions the green corn being made into puddings, in America.

MAIZE SUGAR.—The unripe straw of Maize contains a considerable quantity of saccharine matter, and HUMBOLDT states that the Mexicans extract sugar from it, which is used for culinary purposes. —*Treatise on Diet.*

MAIZE MEAL.—This is made by drying the grains in the sun, or in an oven, and grinding them in a mill.

HOMINY.—This article is considered a great deli-

cacy throughout the Southern States, and is seen on almost every breakfast table. It is prepared thus:—The corn must be ground not quite into meal; let the broken grains be about the size of a pin's head; then sift the flour from it through a fine hair sieve; next shake the grains in the sieve, so as to make the hulls or bran rise to the top, when it can be removed by the hand; the grains must then be washed in several waters, and the light articles which rise to the surface poured off with the water through the fingers, so as to prevent the escape of the grains. Have a pan ready on the fire with water in it; add the grains at the rate of 1 pint to 2 pints of the water; boil it briskly about 20 minutes, taking off the scum, and occasionally stirring it. When the hominy has thoroughly soaked up the water, take the pan off the fire, cover it, and place it near, or on a less heated part of the fire, and allow it to stand there about 10 minutes. It may be eaten with milk, butter, treacle, or sugar; the flour or meal sifted out, can be used to make bread or cakes.—BURRITT'S *Corn Sheaf.*

MAIZE MEAL PUDDINGS.—Into 1 quart of meal, stir 1 pint of boiling water, with salt; wet the hands in cold water, and make the paste into smooth balls, 2 or 3 inches in diameter; immerse in boiling water, and cook over a steady fire 20 or 30 minutes. If you choose, put a few currants, a peach, or a part of an apple in the centre of each. —*Ibid.*

HOMINY PORRIDGE.—1 lb. of hominy, 3 pints of milk, and  $\frac{1}{2}$  oz. of salt; steep the hominy in water for 12 hours, then pour off the water not absorbed, and add the milk and salt, and heat the whole in a slow oven for 2 hours, till all the milk is absorbed. Serve in saucers, or as Moulded Hominy, with treacle and milk.

THE VALUE OF MAIZE for human food was once discussed in the French Academy of Medicine, when it was reported by the medical officers of the army, that those conscripts were finer men in countries where maize formed the common aliment of the inhabitants, than in those where it was not used. "It is also," says Dr. DAVIDSON, "said to render men more active, to promote the natural action of the bowels, and to cause placid sleep."

THE MEXICAN INDIANS.—"The principal article of food among the Indians of Mexico, and more particularly in the state of Tobasco," says Mr. POPE, who has resided several years among them, "is Indian corn: it consequently forms the most important article of agriculture, and three crops may be obtained in a year, without tillage. On this food alone they are enabled to subsist, and undergo far more fatigue, under the tropical sun of Mexico, than our northern labourers in the northern latitudes, with the free use of animal food. I have not unfrequently been forty hours in ascending the Tobasco river, to the capital, a distance of about 75 miles, in one of their canoes, against a current from 3 to 4 miles an hour, the men poling the canoe, a very laborious employment, sixteen hours out of twenty-four. Those who abstain from the use of ardent spirits, are muscular and strong, and among them are to be found models for the sculptor.—GRAHAM'S *Science of Human Life*, 1033.

PRODUCE OF MAIZE.—The produce of this grain varies very much with different climates. It is generally much greater than that of wheat, whilst from one to three crops may be obtained from it in warm climates.

LOSSES ON FATTENING HOGS.—The *London Encyclopaedia*, speaking of Mr. YOUNG, says: "His first experiment was attended with the loss of a guinea per hog; the second with the loss of 11s. 8d.; the third of 3s. In these experiments, the hogs were fed with peas, given whole in the two first, but ground into meal in the last. The fourth experiment, in which the hog was fed with Jerusalem artichokes, was not attended with loss; but another, in which peas were again tried, was attended with a loss of 4s.

Barley was tried, ground along with peas and beans; this was attended with a profit of 17s. 4*1/2*d. In another experiment, in which the hogs were fed with peas and barley ground, the beans being omitted as useless, there was a profit of 12s. 3d. upon an expense of £20 15s. 9d. In this experiment, the peas and barley-meal were mixed into a liquid like cream, and allowed to remain in that state for three weeks, till it became sour. This was attended, in two other instances, with profit, and in a third, with loss: however, Mr. YOUNG is of opinion, that the practice will still be found advantageous, on account of the quantity of dung raised, and that the farmer can thus use his peas and barley at home, without carrying them to market." It may well be asked, if the time has not arrived when it may be considered strange reasoning to account anything of use which converts one principal portion of good wholesome food into manure, and the rest into a substance forbidden to be eaten, both by the laws of God and those of physiology as well as by all moral and intellectual observation and experience. C. H. S.

DO RIGHT.—Do that which is right. The respect of mankind will follow; or if it do not, you will be able to do without it.—GOETHE.

A MYSTERIOUS CASE.—Whitechapel County Court, August 20: before Mr. Serjeant MANNING.—*Abbott v. Murray.*—The plaintiff, a cow-keeper, of Jubilee Street, Mile End, sought to recover the sum of 30s. from the defendant, a butcher, of Limehouse Fields. The learned judge having asked for the particulars of the demand, the plaintiff assured his honour, that the public had "better not be enlightened." His Honour: "Perhaps you have no objection to enlighten the Court?" (Laughter.) The Plaintiff: "I would rather not expose the profession, (Loud laughter,) but I suppose I must admit that the cow was sold to a butcher for bad beef; (Laughter,) but, your Honour, it is customary." His Honour: "What became of the cow; was it slaughtered?" The plaintiff fenced at the question, and the defendant was silent. A voice: "Sausages, oh!" (Laughter.) The learned judge, in calling upon the defendant for an answer to the suit, elicited that the cow might have been disposed of at Cow Cross. His Honour: "For what purpose?" The plaintiff and defendant again hesitated to answer. Verdict for plaintiff.—*Daily News.*

POPULAR IMPROVEMENT.—No, the moral elevation of the people is not a dream: the power that shall effect it, shall be in the keeping of the mother—of the infant—in the impregnable guard of innocence. Let no man say that popular improvement is a dream.—PESTALOZZI.

PASTURE LAND IN THE UNITED KINGDOM.—The United Kingdom has more land in meadow and pasturage than any country in Europe. As much as France and Denmark, and as Germany and Prussia, and as Russia and Italy; and ten times as much as Austria, as Naples and Sicily, and as Turkey in Europe; also twenty times as much as Spain.—SIR R. PHILLIPS'S *Million of Facts.*

UNDERSTANDING.—The truth we possess, in life, or in practice, is that which we best understand. That which we do not possess, we generally believe to be "visionary," or "ideal."—C. H. S.

VEGETARIANISM AND EDUCATION.—Vegetarianism is peculiarly connected with *Education*, for its tendency is to keep constantly alive the conscientious principle. If a man abstain from a certain kind of food "for conscience sake," it reminds him every day of the connection between his outward conduct and his inward feeling—his sense of justice, of mercy, or of truth. It leads him to perceive that every action of his life, whether of eating or drinking, thinking or speaking, is continually exercising a certain degree of influence over his mind; is continually training or educating him for a worse or a better condition, physically or mentally, or both:

for a worse, if these actions are performed in a careless and an imperfect manner; for a better, if performed with carefulness, and an earnest desire for greater progress. It leads him to regard the present not for itself alone, but as a preparation for the future. He learns, from daily experience, that the industry, or indolence of the day, prepares for "nature's best restorer, balmy sleep," or the tiresome mortification of a restless night; that the one prepares us to perform the duties of the coming day with ease and pleasure, whilst the other increases our indolence, and makes duty itself a burden; that activity in any particular direction to-day prepares us for still greater activity in that direction on the morrow, whilst neglect of any kind prepares us for greater negligence in the future; that the good action of to day expands our minds and warms our hearts for a still nobler action on the morrow, whilst the selfish, grovelling action shuts up the mind within itself, freezes all generous feeling, and unfits it for even a charitable thought on the succeeding morn; that every moment is a preparation for its successor; that the happy thought, the soul-stirring sentiment, or the thrilling emotion, which comes "like a celestial sunbeam o'er the mind," widens and expands the soul for the reception of happier thought, more sublime sentiment, deeper emotion, and what is better, and is, in fact, the substance of all these, the realization of a more useful and virtuous life.—*Vegetarian Advocate*, p. 81. vol. i.

SYLVESTER GRAHAM.—G. W., when on a visit to America, in 1843, made the following note in his diary:—SYLVESTER GRAHAM, although about 50 years of age, appears not more than 35.

RIPENESS OF THE TIMES.—The time is not ripe, it will be said, for the experiment. A standard argument this, and one that has been successively levelled against all reforms that have ever been proposed in this inert world! "The times are always ripe enough," says DR. ARNOLD, "for what a true and earnest man will dare to do. At any rate, the way to make them ripe is to attempt at once, in the best method that presents itself, whatever principle and duty dictate; and the same hour that witnesses the ripeness of the times, will also reveal that the thing is done. A course of action which steadily embodies a true principle, must in the end succeed."—GREEN'S *Prize Essay on the Working Classes.*

DIVINE PHILANTHROPY.—Who can understand the strength, purity, fulness, and extent of Divine philanthropy, but he in whom selfishness has been swallowed up by love!—CHANNING.

ALL MAY ABSTAIN.—Without committing myself to all the peculiar principles of individual advocates of Vegetarianism, I may observe, that I look on Vegetarianism generally, with considerable favour. I mean to say I have, in general, a very favourable opinion of the Vegetarian system. At one period I acted on the principle about two years, and, so far as I remember, I felt as well, and did as much work, during that period, as at any period of my life. I have not acted scrupulously on the principle since that time; but I have abstained from animal food to a great extent for a long time, and I have not felt any inconvenience from so doing. I have frequently felt inconvenience from *eating* animal food; but I have never felt any inconvenience from abstaining. Of course I have not the same amount of bodily labour that many have, much less have I to earn my bread by vigorous exertion in the open air. My work is chiefly within doors, and consists more in mental, than in bodily exertion; but I am certainly inclined to think, from what I have heard and read on the subject, that men of all constitutions, and of all varieties of employment, might abstain from animal food with perfect safety, and that most, if not all, might derive great advantage from abstaining:—BARKER.

## THE FLAG OF THE FREE.

Fling abroad its folds to the cooling breeze,  
Let it float at the mast-head high,  
And gather around all hearts resolve,  
To sustain it there or die!  
An emblem of hope to the poor and crushed,  
Unstained by blood shall it be,  
We'll say to the world where'er it waves,  
Our flag is the flag of the free!  
That flag shall proclaim to the listening earth,  
That mercy the world shall spread o'er,  
The galling chains of slaughter and drink,  
Shall enslave mankind no more!  
An emblem of hope and peace to the world,  
Oh, place it where all may see!  
And shout with glad voice, as you raise it high,  
Our flag is the flag of the free!  
Then on high, on high, let that banner wave,  
And lead us our brother to greet,  
Let it float in triumph o'er our heads,  
Or be our winding-sheet!  
And never, oh! never, be it furled,  
Till it waves o'er earth and sea;  
And all mankind shall swell the shout,  
Our flag is the flag of the free.

PULSE, next to the Cerealia, forms the most important description of food. The principal kinds are Lentils, Peas, and Beans, all of which contain a larger proportion of nitrogen than the Cerealia, from which this luminous class of plants differs in producing the seeds in pods instead of in ears or cobs.

LENTILS.—Although this is the smallest kind of pulse cultivated for food, it is probably one of the most valuable. The plant rises with a weak stalk, about 18 inches high, having several pairs of narrow leaflets at each joint, terminating in a tendril, by which it commonly fastens itself to some other plant. Its flower is small, and purple, and is succeeded by a short flat pod, containing two or three flat round seeds, which are a little curved in the middle. The seeds, when dry, are stated by PLAYFAIR to contain in 100 parts :—

Solid Matter, 84. Water, 16. Flesh Principle, 33.  
Heat Principle, 48. Bone Principle, 3.

SPLIT LENTILS.—This is the most economical form in which the Egyptian Lentils are offered for sale in England. They present a pink appearance, and resemble the common split pea, except in being much thinner. The husk being removed, the seed becomes split.

LENTIL FLOUR.—This can readily be made by grinding split Lentils in a small steel coffee mill, by which means it can be secured free from adulteration, at much less cost, when so purchased, than as "Lentil Powder," or "Revalenta."

LENTIL PORRIDGE.—Three table-spoonfuls of Lentil flour, and 1 pint of water. Mix the flour with the water, and boil for 10 minutes, stirring it all the time.

MOULDED LENTILS.—Prepared as for Porridge, flavoured with lemon or almond flavour, and sugar, poured into a mould (previously dipped in water), and when cold, turned out and served with preserved or stewed fruit.

STEWED LENTILS.—Two table-spoonfuls of split lentils, 1 carrot, 1 turnip, 3 onions, a head of celery, and some herbs. Boil the vegetables and herbs in 3 pints of water,  $\frac{1}{2}$  of an hour; add the split lentils (previously soaked in  $\frac{1}{2}$  pint of water), and stew the whole  $\frac{1}{2}$  of an hour. Serve with toasted bread.

Either lentil flour, or split lentils, will do for the above recipes.

THE VALUE OF LENTILS for human food is shown by various interesting historical facts :—

THE ASIATIC LENTIL was used by a large proportion of the human race in the earliest ages of the world; indeed, it is one of the oldest plants of which we have any account.—Dr. Kitto's *Biblical Cyclopaedia*.

THE PATRIARCHS.—The lentils of the East are extolled in the most ancient writings of the *Bible*. They appear to have been the favourite food of the early Jewish patriarchs, who used them chiefly in making a kind of "pottage."—*Ibid.*

DANIEL AND HIS COMPANIONS chose to eat this food, and to drink water, in the palace of Babylon; and we are told that they were fairer and fatter than any of the princes who ate and drank at the king's table. Dan. i. 15.—*Ibid.*

ESAU.—The red pottage, for which Esau bartered his birthright, was of lentils. Gen. xxv. 34.—*Ibid.*

CULTIVATION OF LENTILS.—It does not appear that profitable crops of lentils have ever been produced in England, those which have been grown being of a coarse and common description; but this is no reason why attempts should not be made, especially as they are now coming into extensive use. Egypt and Palestine appear to be famous for producing the finest lentils, and in these countries they form an important feature in agricultural science.

DISEASE IN CATTLE.—According to Mr. YOUATT, "one-tenth of all the lambs and sheep of our island die annually of disease; of cattle, one-fifteenth of their number die annually by inflammatory fever, and milk fever, red-water, hooze, and diarrhoea. If, therefore, one-fifteenth of all the cattle of England are annually lost by disease, more than £5,000,000 worth of cattle perish every year; and with these also die of disease about £3,500,000 worth of sheep." In the same article with the above extract, I find the cause of death in 118 cows reported from the records of medical men, and that 72 of that number died of pleuro-pneumonia. It is to be regretted, that there is no further report on this subject, as the six months during which these cases were reported, are the ones most likely to have the mortality, from fungus taint, being from beginning of May to beginning of November. In consequence of what may be considered the increased mortality of the above six months, I will, for calculation, take one-half as the proportion of mortality for pleuro-pneumonia. This would make the annual loss for that disease alone £2,500,000, or taking M'CULLOCH's estimate of the number of cattle in Great Britain, namely, 5,100,000, take a fifteenth of that as the annual mortality, and again take one-half of that fifteenth as the average mortality from pleuro-pneumonia, and we find 170,000 head of cattle cut off annually by that disease.—*The Farmer's Magazine*.

PEACE.—*The Times* of September 9th, very justly remarks on this subject, that "The question is, how human creatures are to be prevented from yielding to human passions, in despite of principles which, in the abstract, they cannot deny." This view is certainly philosophical, as it brings the Peace question home to every individual; where, in fact, it must begin, if it is to universally prevail. History furnishes a practical reply to this important question. When NUMA was called to the government of Rome, he found it surrounded by foreign and domestic difficulties, in consequence of the warlike, quarrelsome spirit of the Romans. He gradually introduced his philosophy of living on the mild productions of the soil, by inducing the Romans to commence practical operations for the improvement and cultivation of the land; and the industry and temperate habits which he thus promoted, soon calmed down the passions of the people, relieved the government from its embarrassments, and made Rome at peace with itself, and with the neighbouring states. In this way, the advocacy of temperance in eating and drinking, and the encouragement of agriculture, horticulture, and other useful pursuits, may be regarded as the most effectual means of securing permanent and universal peace. Individuals commonly quarrel, and fight, because their minds have not been trained to nobler pursuits: just so with nations.

"Overcome evil with good," applies to all moral and civil reforms.—C. H.

THE POWER OF TRUTH.—Truth, when adhered to by young people, even in influencing those more advanced in life, is often strikingly manifested. A young man who has adopted the Vegetarian system about 12 months, says: "I am up from about 4:30 a.m. till 10 p.m., and am engaged in the luggage department of the railway office. I am often laughed at for what are called my 'foolish views,' and my father spoke to me several times about them, and said that it would not do for me, although it might do for those who did not work hard. But, alas, for the butcher! he has changed his views on the subject, from seeing the good effects of the system in my case. Two other friends have done the same, and we are now all four of us members of the Vegetarian Society. Several others are trying the system. So much for the power of truth."

PROTRACTED LABOUR.—THOS. McGOODIN, a labouring man, in the Callender factory, in Providence, is about 40 years old (Feb. 1834), small frame, and weighs about 130 lbs. From religious considerations, he was induced, about the year 1825, to abandon the use of animal food, and adopt the most simple vegetable and water diet. After living in this way about 7 years, and labouring hard, a competition arose in the beetling department of the factory, in which the ability of the labourers to endure powerful and protracted effort was severely tried. Two stations requiring precisely the same exertion were to be occupied for several days in succession. McGOODIN took one of these stations, and occupied it through the whole time, without flagging in the least; while the other station was successively occupied by 3 or 4 of the strongest men of the establishment, all of whom were actually tired out, and obliged to be relieved. The overseer of the department declared, that he believed McGOODIN would kill every man in the establishment, if they were obliged to hold their way with him till he gave out. McGOODIN laboured also from 1 to 2 hours a-day, longer than any other man.—GRAHAM'S *Science of Human Life*, 1062.

SENSE OF LIGHTNESS AFTER MEALS.—The earlier part of my life I was accustomed to live, for 3 months at a time, in Caernarvonshire, where my food consisted almost entirely of oatmeal, brown bread, and milk, always having had an aversion to the bacon and pork of the country people there. When I came to reside in Cheshire, I gradually became accustomed to the ordinary flesh-eating habits, and in June, 1849, I felt exceedingly heavy after dinner. I attributed this to eating flesh, and why I did so, I cannot imagine. I therefore partially abstained from it, and on the 16th of September, following, I entirely abandoned it. Having tried the system for nearly 12 months, I can speak confidently of the permanent benefits of the change; for I have not experienced any of that drowsiness after meals since I have been a Vegetarian.—H. T.

VEGETARIAN AGRICULTURE.—There are 29 millions of cultivated or capable acres in England and Wales,  $5\frac{1}{2}$  in Scotland, and 13 in Ireland; in all  $47\frac{1}{2}$  millions; and, taking the families at 4 millions,

nearly 12 acres to every family. Every acre will support a family on vegetable diet; but, in flesh and vegetables, 3 acres are required to live in plenty. The United Kingdom might, therefore, support 250 millions of inhabitants on vegetables, or 80 millions on flesh and vegetables, without resorting to the 30 millions of uncultivated soil.—Sir R. PHILLIPS'S *Million of Facts*.

FIELD SPORTS.—The progress of civilization must materially affect our sports, as well as our more serious pursuits. The greatest inducement to the sports of the field is, I presume, the exhilaration caused by the healthful exercise which they afford; for it is difficult to conceive of any real pleasure to be derived from destroying the lives of God's harmless creatures. Cannot this end be secured without killing? Must man destroy the lives of other creatures in order to enjoy his own? I do not think Vegetarians are less admirers of nature than other men; indeed, I have reason to believe, that they generally appreciate the garden and the orchard, the meadow and the field, the grove and the forest, the hill and dale, the birds singing in wild melody, the perfume of the flowers, and the sweet bracing air of heaven, the lofty precipice and the falling torrent, with equal, if not with greater delight than those who seek to stain Nature's fair carpet with the blood of her children; to stop the note of joy and thankfulness by the heartless shot, or to tear to pieces the heart-strings of the hare or the fox in the pursuit of hounds and horses. It is probable, that geological and botanical pursuits will gradually supersede the chase and the other cruel sports, according, as those pursuits do, with the more quiet and peaceful state of man when unexcited by carnivorous or alcoholic indulgences, and affording a rich and abundant reward of mental and physical enjoyment.—C. S.

ENDURANCE OF HEAT AND COLD.—I have to work at a forge, where there are 14 furnaces; I am exposed to the heat which arises from these, and then to the cold air that comes from a river close by. I have to work 12, 13, and 14 hours a-day, and besides having to work very hard all that time, I have to walk 3 miles every morning and evening; but I return home generally free from weariness. I think, therefore, my case is a good test of Vegetarianism.—G. P.

MENTAL BENEFITS.—But all these physical advantages I consider as nothing, compared with the mental benefits which I have derived from the practice. My ideas, now, are free and more exalted than they once were, and I trust my life is none the less correct. No tongue can utter, and no pen can describe the intellectual and moral pleasures I have experienced since I became a Vegetarian; all that I can say in praise of this health-promoting principle, will fall far short of its true worth. Oh, I do sincerely hope, that all suffering humanity will be enabled to realize that happiness, which I feel adherence to this principle is capable of producing; for I cannot conceive of a mind, the welfare of which is not linked with the health of the body. I believe that while we are caring for the body we are caring for the soul also: the welfare of the one is inseparably connected with that of the other, both here, and in relation to the future state.—G. P.

## APPENDIX

TO THE

# VEGETARIAN MESSENGER.

### INTRODUCTION.

In order to preserve the most useful part of the correspondence between the readers and editor of the *Vegetarian Messenger*, the following selections are presented, being the principal features of that correspondence during the publication of vol. i.

### LIVE AND LET LIVE.

J. F. (Bramley), says:—"I have had the opportunity of reading a few Nos. of the *Vegetarian Advocate*, and No. 2. of the *Vegetarian Messenger*, and the philosophical and physiological facts contained in them, especially in the latter, have convinced me, that it is not right to kill animals in *all* cases. To talk about letting all animals live till they die of themselves is monstrous. Look what an increase of them there would be in a few years; why we should be eaten up by them at once, if we were all to become Vegetarians in practice. \* \* How should we obtain Boots and Shoes, if we were to give up slaughtering animals?" Our correspondent is evidently *learning* the Vegetarian system, and no one can expect to arrive at a complete knowledge of every part of this subject all at once. If he will adhere in practice to his present expressed convictions, we promise him further light upon the subject, such as will enable him to perceive that the principle which is right on moral grounds, can be carried out under all *right* circumstances. If the principle to "Live and let live" be true morally, he may rest assured it is practicable physically, and to talk of being eaten up by herbivorous animals, is attributing qualities to sheep and oxen which they do not possess. We beg to refer to the *Vegetarian Advocate*, No. 5, vol. iii, page 52, for a more complete answer to the first inquiry; and with regard to the second: boots and shoes made of leather will doubtless be substituted by those made of Gutta Percha, Indian Rubber, Cloth, Felt, or some other substance, as soon as the demand for such is sufficient to create a supply. Invention is not stopped, but encouraged by the adoption of Vegetarian diet. We believe it is not difficult to supply a superior shoe to that made of leather, which is not so pliable or waterproof as Indian Rubber, nor more enduring than Gutta Percha. We have tried sole made of the latter article, and find them completely waterproof.

### THE "VEGETARIAN MESSENGER" AND THE "VEGETARIAN ADVOCATE."

W. H.—The idea that the *Vegetarian Messenger* is intended to supersede or to oppose the *Vegetarian Advocate*, can only result from a very partial view of the objects of each work, and we beg to refer to the Introduction to the *Vegetarian Advocate*, vol. ii, and to our own Introduction, to show that there is a good understanding between the respective editors of each publication. The *Messenger* will be of great use in "preparing the way" for the larger work, and in supplying, at a small cost, such matter as the character of the *Advocate* will not admit of

### CARBON.

W. S.—PLAYFAIR's Tables only recognise the muscular or lean portion as flesh, but as LIEBIG, in mentioning "animal organic bodies" as containing carbon, included the blood and fat, he was perfectly right in his statement. Fat is carbon, but in a form least adapted to the human constitution. The carbon of vegetable and farinaceous food being most easily digested, and at least eight times cheaper, is much to be preferred. With regard to the restlessness of carnivorous animals, see the *Vegetarian Messenger*, p. 22.

### SOCIAL ADVOCACY.

H. P. (Liverpool), writes:—"I have been very much pleased with the *Messenger*, and hope you will meet with every encouragement in your zealous labours. I am doing what I can for the spread of Vegetarian principles. In Chester, I sowed some seed in young and fruitful minds, and it is now producing fruit. The following is an extract from a letter from one of them 'We had *Nature's Own*

Book

from a friend, last week; Mother and I have read it, and are pleased with it. Henry T—, has it now, and when James F—, has read it, I will take the first opportunity of forwarding it to you. Henry F—, has purchased GRAHAM's *Science of Human Life*, James has bought *Fruits and Farinacea*, and I have had the promise of the loan of both of them. Your example has worked a great revolution among us as a family. We eat very much less meat than we formerly did. John still continues his Vegetarian practice." This is the way in which the system is gradually affecting the habits of intelligent families, and becoming the subject of friendly correspondence, especially among Phonographers, who are far in advance of the rest of the world, in their means of communication.

### INDEPENDENCE.

T. C. says:—"I have been favoured with pretty good health, since I left off the use of intoxicating drinks, but I never knew anything like the health I have enjoyed since I became a Vegetarian. I use no tea, coffee, tobacco, or snuff, and as little greasy or oily matter as possible. My living is of the most simple kind, and I do assure you, that under my present regimen, I can eat a boiled potato, without salt even, with a far keener relish than I could, when in the old school, with the additional condiments, and beef into the bargain. I feel in a great measure independent, although I have to work for the 'meat which perisheth,' having thrown off such a weight of care and anxiety along with the habits of carnivorous and narcotic indulgences, which once kept me in bondage. I would not for anything on earth recant, and pander to the pernicious customs of society." We would encourage our correspondent, who is evidently a working man, to persevere in his course, and to accustom himself to express his views on paper. His letter bears signs of an acute discernment; and a ready mode of expressing his views, such as a knowledge of Photography, for instance, would afford, would render him exceedingly useful in expressing such sentiments as would affect his fellow working men. Having thrown aside many bad habits, he will now be prepared to commence good ones.

### DEPARTURE FROM PRINCIPLE.

J. B., had tried Vegetarianism for some time, but from some unaccountable cause, has commenced eating flesh again. He writes:—"As to my own practice of animal food, I had better tell you the truth. The little trial I have just had, so debilitated me, that I could scarcely pursue my customary avocations, and I had, for the whole of the time, a very severe head-ache, caused, I suppose, by the improper action of animal food upon the solids and fluids of the system. At last I was compelled to turn almost a Vegetarian again; and now I take animal food only on one day, or, at the most, two days in the week; and, even then, I do not feel any very pleasant sensations." We would caution our correspondent against persisting in a course which his convictions and experience alike condemn.

### CHAMBERS'S EDINBURGH JOURNAL.

AN INQUIRER asks, whether the following objections have been refuted, and if not, whether they can be, and how?—"We are of opinion that a larger proportion of vegetable food might advantageously be introduced into the diet of the middle and higher classes of this country; but we have no faith in an exclusively vegetable aliment, which, we understand, often has a detrimental effect on the excretions, rendering them unusually offensive, and also on the intellectual operations, which it tends to weaken. One fact seems to tell strongly against all attempts to make out man naturally a vegetable feeder, that, for the first few months of his existence, while nursing, he is exclusively supported by animal food."—CHAMBERS'S *Edinburgh Journal*, Dec. 6th, 1845. We thank "An Inquirer" for calling our attention to this remarkable, and somewhat extraordinary paragraph, though we think the talented author would not, as we can

scarcely conceive that, though this might be a genuine opinion in 1845, it can be entertained by the Messrs. CHAMBERS in 1850! The first objection is unsound, because the very reverse is the experience of those who adopt a Vegetarian diet sufficiently long to enable them to judge; and with regard to the second objection, if it be acknowledged, it must destroy at once the distinction of carnivorous, herbivorous, and frugivorous, inasmuch as the two latter classes of animals are supported, when young, in the same manner as man is. When men of intelligence start such futile objections as these, they do much to confirm Vegetarians in their practice.

#### GRADUAL CONVERSION TO VEGETARIAN PRINCIPLES.

W. M. (Stratford, Co. Down), says:—"I had heard some time since of Vegetarianism, but did not, at that time, entertain any favourable opinion of it, partly through prejudice, and partly for want of information. However, I obtained the *Messengers* containing Mr. CLUBB's Lectures, and the perusal gave me both pleasure and surprise. I read them through again carefully, and became convinced that there was something in the system. I then resolved to try it and prove for myself, and now, after 3 weeks' trial, I find it not only agree with me, but I derive more satisfaction in the partaking of food than formerly. I consider the evidence adduced in Mr. CLUBB's Lectures, as to the physical question, to be quite conclusive of the controversy as to man's character in relation to food. I am satisfied it must be a moral duty to obey the physical laws, implanted in man's nature; however, beyond this, I have yet to learn from practice, as to the other advantages that Mr. CLUBB mentions." This is the most philosophical course we can recommend for becoming acquainted with the system, and we congratulate our correspondent on the careful and judicious manner in which he has evidently proceeded with his investigation of the subject, and the plan he has taken to complete that investigation. We beg to refer him to "Experimental Philosophy," *Vegetarian Messenger*, p. 58, as confirming the propriety of the view he has taken. "It certainly affords me," continues W. M., "a great deal of satisfaction to be emancipated from the necessity of using the flesh of animals for food, if no other advantage followed. I mean that of being no longer a participator in the infliction of pain on any of the sensitive creation, farther than can be avoided, for I see that if we are to continue one portion of the race of domesticated animals, it will be unavoidable to refrain from killing, to some extent, to prevent them from over-multiplying; this, however, will be but trifling compared to what is at present perpetrated." We are glad to find that even 3 weeks' practice is beginning to verify our correspondent's anticipations relative to the "other advantages." Meantime, he has a "moral" advantage in the satisfaction which is here spoken of. The exercise of the merciful feelings, here so artlessly pourtrayed, is already strengthening those feelings, and rendering them still more capable of sensible operation; and it is this which causes delight to the progressive mind. We do not know what race of animals are here alluded to; but, to our mind, the practice of killing, of every kind, by human beings, is only a result of departure from created innocence; and will become unnecessary in proportion as man arrives at the "innocence of wisdom." See *Vegetarian Advocate*, pp. 145 and 146. "But I am resolved," concludes W. M., "to continue the use of Vegetarian diet myself, and to urge it on the notice of my friends." No little encouragement is felt from the numerous cases of this kind which are continually occurring, although our conviction of the truth of the Vegetarian principle is an ample guarantee to us of that success, of which these indications are confirmatory.

#### "CHAMBERS'S INFORMATION FOR THE PEOPLE."

W. M. refers to the last edition of this work, article "Animal Physiology," p. 119, in which, in speaking of the human teeth, the writer remarks:—"They are of a medium form, between that of carnivorous and herbivorous animals, the front are adapted for cutting; the canine are sharp, though not of undue length, &c. In short, the form of the teeth of man evidently points out that he is adapted to live on a mixed kind of diet, or a conjunction of vegetable

and animal substances,"—after which, the same writer says, in p. 120, speaking of the carnivorous tribes, "these animals never change their respective diet. \* \* But in man it is plainly evident, from his anatomical structure, that he was intended to feed on every sort of food promiscuously, or that he could adapt himself to either animal or vegetable fare, as habit or necessity impelled him." Again, p. 126: "We find that the Greenlanders, &c. live almost exclusively on the fat and flesh of land and sea animals, which, from its stimulating and nourishing nature, is the very best for enabling them to live under such extreme depression of temperature." Again, speaking of man, same page: "He is equally adapted to become both—that he will live on an almost purely animal diet, as well as on one purely vegetable; although were we strictly to compare the form of his jaws and teeth, and the general structure of his intestines, with those animals that live on nuts and other fruits and farinaceous or meaty substance, as for instance the monkeys, the near approach of these to the human structure would indicate to us, that at all events a farinaceous diet is the most suitable to his natural organization." "Here is a concession," remarks W. M., "after what precedes it! This appears very inconsistent in the compiler of such a work as the *Information!*" Similar contradictory statements appear in the same work, article, the "Preservation of Health," as pointed out in the *Vegetarian Advocate*, p. 52, vol. i. It is but just to the public, and to the Messrs. CHAMBERS, that such inconsistencies should be pointed out; in order that the former may be guarded against reliance on statements which are unsound, and the latter may, in future editions, so far correct their works as to make them harmonize with themselves; and we have no doubt the increased light which has recently been brought to bear upon this subject, will enable them also to bring their works into greater harmony with truth. We refer to the *Messenger*, p. 25, as to the Northern regions, and to pp. 63, 64, and 65 for further information on the supposed "omnivorous" character of man.

#### DYSPEPSIA.

J. H. P. (London), has suffered for the last 7 months from indigestion, and writes for information as to what diet he should take. He says:—"Excessive mental labour and trouble, brought on extreme nervousness; my medical adviser advised me to take mutton chops, &c. three times a-day, with bitter ale, stout, &c. I did so, but I found myself much worse, and I consulted my present medical attendant, who immediately forbade liquor and spirits, and limited me to meat once a day. I soon improved a little on that treatment, and he has now ordered me a vegetable diet. \* \* I feel little doubt of the applicability of Vegetarianism to my case. \* \* I am, I thank God, not weak, but suffer pressure in the head at different parts, at different times, and when very bad, it seems to take all life and energy out of me, and cause the most wretched fancies imaginable." We can, of course, only give general hints for persons troubled with indigestion. I. Secure a good, not a craving appetite, by abundant exercise in the open air. II. Keep both mind and body well, and about equally, employed; never to excess. III. Keep regular hours of retiring to rest, and rise early. IV. Take simple, unstimulating food and drink; for Breakfast, articles such as are marked in the *Penny Vegetarian Cookery*, Nos. 1, 2, and 50: for Dinner, Nos. 3, 33, and 38; and for Supper, Nos. 1, 38, and 50. V. Think more about making others happy, than about yourself or your own "troubles." VI. Have faith in the continual efforts of God in nature, to promote health, and to increase the happiness of those who "do well."

#### SIX QUERIES.

G. P. (Bramley), says:—"Having a desire to be convinced of the truth of the Vegetarian principle, and having tried a little of the Vegetarian practice, and doubt not but it is conducive to health; I offer the following questions for your consideration, and if answered satisfactorily, I doubt not but I may become a Vegetarian in the fullest sense of the term. I. Can a man be called a Vegetarian who takes milk, butter, cheese and eggs?" We beg to reply, that the majority of Vegetarians partake of these articles, and

that a few only do not, whilst all are alike denominated Vegetarians, the principle of the movement, being simply to abstain from the flesh and blood of animals, which cannot be procured except by means of slaughter; and the abstinence from, or use of, the animal substances named, being regulated by the choice of the individual. "II. Do not milk, butter, cheese, and eggs contain the same kind of matter as animal food does?" Strictly speaking, inasmuch as any article of food contains elements of nutrition, these elements are identical; but the form of the matter in which they are contained, may be very different, in producing, or not, the heating and stimulating effects which are opposed to the healthy condition of the body. Chemistry shows, moreover, that the elements of nutriment originate in vegetables. See *Vegetarian Messenger*, p. 6. Blood, perhaps, is the most objectionable form of nutriment; flesh, being principally composed of blood, is next to it in its gross, stimulating, and exciting qualities; whilst eggs, cheese, butter, cream, and milk, are less and less stimulating, in the order in which they are here placed, approaching, as they do, to the qualities of vegetables and fruits. "III. Is not everything that grows fed, cherished, and nourished by the refuse of animals, and, consequently, does not part of that animal substance enter our systems?" Animal manure, supplied by stock-keeping, is found to be very expensive, and does not accomplish the purpose so well as the manure produced by chemical, and natural operations on vegetable substances. See *Vegetarian Messenger*, p. 29. Supplement, pp. 4, and 14. The theory that animal substances enter into all vegetables, is untenable; whilst, that vegetables enter and form all animal substances, is self-evident. "IV. If morality be outraged by the slaughter of animals, how much more may it be outraged by destroying an infinitely out-numbering host of insects,—animalculæ—which abound in water, and on fruit?" Insect life, we believe, is not produced in water, until it becomes, to a certain degree, stagnant and impure, nor on fruit, until some degree of putrefaction has taken place. Both of these conditions will be avoided by careful men. "V. Is not morality outraged as much by killing an insect as by killing an animal?" There are always degrees of criminality which require consideration. Perhaps the only instance of *perfect* obedience to the divine will, is to be found in the Creator himself, in whose "sight the heavens are not pure." The present state of man, and the circumstances which that state gives rise to, render killing, in the lower forms of insect existence, a matter of necessity to cleanliness and comfort; but this may be regarded as the result of the sensuality and darkness of his condition, and will become gradually more and more unnecessary, in proportion as he rises to a higher degree of existence. Because we cannot become perfect at once, is it any reason why we should not *strive* to obey, *as far as we are able*, the injunction:—"Be ye therefore perfect, even as your Father which is in heaven is perfect." "VI. What more right have the animals to take the life of one of their own species, than man has?" We do not dispute the right—the freedom of man—to be carnivorous. Man is blessed with freedom of choice, a freedom which animals do not possess. Man, by this freedom, can shun what is wrong, and pursue the right. Animals must follow their instinct, and are, therefore, incapable of being subject to those higher moral laws which it is man's privilege to obey. But if man abuse his liberty, and do what lions, tigers, and wolves do, because this would be contrary to the moral law, which is intended for his guidance, he is sure, in the degree of his consciousness of the breach, to suffer the penalty; and although those who are ignorant of, or who are not convinced of the moral obligation, cannot be said to be guilty of the breach, still, in the less degree of moral sensibility of which they are susceptible, they do virtually suffer loss of enjoyment, although in what may be termed "blissful ignorance" of the punishment they actually endure. To go further in inquiries of this kind, would be to ask, why was evil of any kind permitted? If we stop in our practice of truth, until we can see the length and depth of an Omnipresent reality, we shall certainly fall short of the object we seek.

But, let us become worthy of the little light we have, by making it our own in actual life, and it will be sure to burn the clearer, and reflect on all these subjects a brighter light than we can at present look upon: we shall receive more wisdom because more capable of appreciating it; for it is a universal law, that he who is "faithful over a few things, shall be made a ruler over many things."

#### THREE PARTS A CONVERT.

T. S. says:—"You will be glad to hear that Vegetarianism is finding its way into our house. I am three parts a convert to it, and A. and the children are getting a liking for it. I feel lighter, and freer from bilious head-aches, than I have done for a long time. \* \* A medical man in this town is very much inclined to entertain the subject. He says no animal shall be killed for his eating. \* \* Where do you get leather from to cover your feet and hands with, and to line your hats with? The cause is spreading gradually in different districts, and I do think will be the means of good to that invaluable blessing, health." The material with which the hat may be lined, need not be leather, but a much more agreeable substance. The winter gloves may be cloth, and our summer ones, linen. Our soles, too, may be of Gutta Percha; and when "Three Parts a Convert" shall have become a complete Vegetarian, and have brought his eloquence and influence largely to bear upon the subject, we do not doubt but the demand for thorough Vegetarian boots and shoes, will soon become so great, as to make it worth while for the inventive genius of our time to be brought into sufficient activity to produce suitable covering for the feet, entirely free from leather. We have just seen a pair of *felt* shoes, which have been a long time in use, and which were exceedingly comfortable. We believe leather a very inferior substance to what may be produced for this purpose. If to abstain from flesh is good for health, there is no doubt that to abstain from leather will be found equally so. There is no discord in nature: a system which suits the stomach will be sure to suit the head, the hands, and the feet.

#### DOMESTIC DIFFICULTIES.

A Working Man has been practising Vegetarianism since reading "Vegetarianism Adapted to the Working Classes," in the *Vegetarian Advocate*. He is 41 years of age, and has been a teetotaler 14 years, but has suffered much from affliction, arising, he believes, from improper diet, and the pills, draughts, and leeches to which he has resorted. He says:—"I thought I had discovered truth in the Vegetarian papers, and set about trying it in good earnest, despite the entreaties, and tears, and threats of my wife, who showed against it all a woman's hatred and spite; consequently, I have not had a fair trial. But, however, I have persevered, and got my better half to do what I ordered; but, Sir, you are aware that unless the wife takes the case, heart and hand together, it is not likely to succeed in a family, and in my case, I can say, that I find a difficulty in carrying the system on with success. I still have a firm faith in Vegetarianism, and a desire to practise the same." Whilst we sympathize with our correspondent under these circumstances, we do not attach so much blame to his "better half" as it would seem he is inclined to do. We do not approve of the expression, "what I ordered." We do not doubt but cases of this nature are difficult to manage, but we would suggest that "a soft answer turneth away strife." It is very probable, as in many such cases, the wife is most anxious to promote the best interests of her husband; and it is because she fears the system would be detrimental to his health, that she is so much opposed to the practice. With the confidence that such is the case, the truth of the subject must be spoken "in love," and not in a contentious spirit. Be firm to your own conviction of the truth of the principle, even at some personal inconvenience; but show, at the same time, that the practice makes an improvement in your own temper and disposition, as it is sure to do, if persevered in to this end; let it be seen by the increased patience and affection which you show, that it is calculated to make you a better husband and a better father; respect the conscientious convictions

of your wife, however opposed they may be to your own; be grateful for what she does, and complain not of what she does not; let her see that no act on her part, however perverse, shall diminish your regard for her, or cause you to speak "an unkind word"; exhibit in your improved conduct, the truth of the principle, rather than by any argument which you may adduce, and leave the conversion of your wife to the truth, in confidence to Him "who alone changeth the heart;" and having done your best, you will have the approval of your own conscience, most likely accompanied by that of your wife and children, and all may live to see good cause to be grateful for those blessings which health, peace, and domestic virtue alone can realize.

#### JOINING THE VEGETARIAN SOCIETY.

T. P. B. (Newcastle), has practised Vegetarianism 10 years, and says, he would not give it up for any ordinary consideration, but is not yet convinced that he ought to join in the Society, and states as a reason that "there are some persons so circumstanced as not to be able to get a good supply of vegetable food, and yet able to procure fish," &c. We cannot see how this can apply to the case of T. P. B., or in any way form an impediment to his joining the Society, the object of which is to induce habits of abstinence from flesh. Even admitting that such cases do exist in the present state of society, this is, in fact, to us, a powerful reason for co-operation to do away with such a state of things, by bringing about a better. But T. P. B. does not see the "wrongfulness of eating flesh!" It is not necessary that he should. This is a mere negative question which does not apply. So long as he believes in the truth of the Vegetarian principle, and applies that belief to life, this is all that is required to become a member of the Society; and as T. P. B. is evidently a "Christian Philanthropist" we have great confidence in his zeal for the truth, and doubt not he will see, in this view of the subject, a reason for attaching himself to the organization. Joining in a Society is simply endeavouring to accomplish, by co-operation, what cannot be done by isolation, and the history of our own times will be full of powerful evidence in favour of co-operation.

#### TEA AND COFFEE.

P. B. (Sheffield), says.—"In your benevolent efforts to make people more sensible in their modes of living, do not let those vicious poisons, Tea and Coffee, escape your vengeance. Their almost universal use has been productive of an immensity of misery. The prevalence of nervous disorders, and the universality of decayed teeth, may, I think, be chiefly attributed to this unwholesome practice. If people will have hot drinks for their morning and evening meals, advise them to drink Cocoa." The precept and example of P. B. are the same, in this respect, as those of some others of our correspondents, except that the "beverage of nature" is taken by them, to use their words "unadulterated from the bubbling spring," and that they do not make use of cocoa or milk, thinking that the former is liable to be adulterated with various fatty substances (as is possibly the case with some of the inferior kinds), and that the latter is not so well adapted to quench thirst, as water, "pure and bright;" we do not, however, commend the judgement of those who make these opinions prominent in their advocacy of Vegetarian diet, knowing that such a course is sure to add difficulties to the adoption of the system, with all to whom it is addressed, whilst these opinions are quite unnecessary to the adoption of the principle of eschewing the flesh of animals as food. In regard to the designation of tea and coffee as "vicious poisons," we are reminded of the anecdote of VOLTAIRE, who, when assured that coffee was "a slow poison," remarked, that, if poisonous, it must necessarily be a slow poison, since he had drunk it for sixty years, and still enjoyed health. We confess, however, and especially for the reasons above stated, that we see most advantage to Vegetarianism, from the direct advocacy of its claims in relation to abstinence from flesh as food, and being most guarded in leaving all such questions as this raised by our correspondent entirely at rest, for the future judgement

and adoption, or not, of those who are conversant with the Vegetarian practice, in adherence to the maxim, of not laying upon men "burdens too grievous to be borne."

#### RETURN TO NATURE.

J. B. says:—I rejoice to be able to tell you that I am again a Vegetarian, and now, perhaps, more earnestly and strongly so than before. My wife has also returned to the same simple habits, and feels better for it. Though I only took meat once per day for 3 weeks, yet for the whole of that time I was subject to a very severe head-ache and tooth-ache, and was at last compelled to take to Vegetarianism in consequence of not being able to do my work upon an animal diet. Before becoming a Vegetarian, I had been very much troubled with these complaints, but had no visitation of them again until I took to mixed diet with such painful results." We congratulate our esteemed correspondent on his providential return to a good practice, before the wrong custom, into which he had fallen, had obliterated the truth.

#### VEGETARIAN HABITS IN TRAVELLING.

R. F. R. asks:—What is the usual course adopted by commercial and other travellers, being Vegetarians, with respect to diet, in the different Inns of this country?" When travelling, we recommend each one to ask for what is desired, subject, in some measure, to the probable facilities for procuring the articles, and to content himself with taking the next best that can be procured, if he cannot provide himself with all that is asked for. J. S. J., who has travelled much in England, as well as in several countries on the continent, in the capacity of private gentleman, has never found any difficulty in being served. He could frequently procure omelets, accompanied by vegetables, followed by puddings, tart, and fruit; and when omelets could not be had, he could at least procure a simple dish of eggs, instead. He remarks, that it is always less easy to make peculiarities of habit understood, than to secure what is required for comfort in travelling, but that this, even, can be done in passing along. W. W. is a Commercial Traveller, who visits the eastern, western, and southern counties of England. He has travelled 10 or 12 years since he became a Vegetarian, and he says: "Does the gentleman really believe in the advantages resulting from a Vegetarian practice? and is he in *earnest*?" These questions answered in the affirmative, I am bold to declare that all the obstacles are removed, and our friend may soon prove how very easy it is to do pretty much as *you like*, even at an Hotel. The demands of a Vegetarian are so simple and so cheap withal, that nine host can well afford to let me have my breakfast, dinner, and supper for the usual prices, without requiring the additional remuneration paid for wine and grog. If an expensive dinner be wanted, whether of animal or vegetable substance, the expence must be proportionate. I have had some years' experience, and have generally found it easy to obtain such food as bread, rice, potatoes, greens, fruit, &c. A slice of bread and a few figs, make me a good supper; and for breakfast a large captain's biscuit, steeped in hot water till soft, eaten with a little cold milk, I think excellent. Dinner: Potatoes, cauliflower, and afterwards a little fruit with bread. I require nothing better. Of course, these dishes can be served without much trouble or expence: sometimes I have to suffer the inconvenience of not being able to get other than bakers' bread, which to me is nauseous poison; but frequently I find that the kitchen folk will allow me to go snacks with them, and they have generally some coarse, dark-coloured bread, much more wholesome than the Bakers' stuff. Tea, coffee, &c., I never take, and only as little water as is necessary. I hope the time is not far distant, when there will be *good* Temperance and Vegetarian Hotels. At present, I do not know of one that I could recommend. I know that there is a demand for such establishments, but they must be of a very different character to any that I have yet seen, or they will not be frequented by Commercial Travellers, who are really required to maintain a respectable position in society. The Dietary Reform Movement, will no doubt bring about

a complete change in the character of Inns: instead of being belly-god-establishments, they will become moral, intellectual, and physical homes. But we must not expect this change to precede our change: *Man* is the reformer; only let *Man* appear, and behold all things obey him." W. H. B. is a Commercial Traveller in the northern and midland counties, where Temperance Hotels are on a rather more respectable scale than in the south, east, or west of England. He says: "If a Vegetarian dines at the same time as those who eat flesh, he can partake of most at table, except the flesh, as there are always vegetables, puddings, pastry, bread, cheese, butter, &c.; and he can, by expressing his wishes, have 'if not the more sumptuous made Vegetarian dishes), eggs prepared in different ways, and dessert frequently follows the dinner." We trust our correspondent will find, from these practical statements, an answer suited to his case.

#### LEATHER SUPERSEDED FOR BOOTS AND SHOES.

W.M. (Strangford Co. Down) says:—"I met with the following article in the *Magazine of Science*, vol. iii, 3rd edition, p. 199, (London: BRITAIN) 'A New Life Boat.—The covering, or skin, in place of plank is a kind of cloth, the result of long and arduous application. It is of great strength and durability, and perfectly waterproof; for additional strength and security, there are two skins of this fabric. The materials of this cloth are saturated by a chemical process, in the loom, which preserves it from wet and the action of the atmosphere. It also preserves its pliability, and will not heat, mildew, or rot. As a proof of the perfection to which this manufacture is brought, the inventor, Mr. HENNESSY, of Cork, has converted some of the finer kind into the upper part of shoes, which is much cheaper than leather, and far more durable.' This for the uppers, with Gutta Percha for the soles, must remove any difficulty that may arise on the score of want of materials of which to make boots and shoes." We thank W. M. heartily, for this useful information, and we shall be grateful to our Irish readers, if they will endeavour to obtain a specimen of the material, and forward it to us for inspection. We have, for some time, intimated our belief, that the inventive genius of our time would be brought to bear in this direction, and either this, or some other material, will doubtless be as great an improvement for the feet, as Vegetarian diet is for the more interior organs of the body.

#### SALAD.

H. B. (Delph) asks our opinion on the propriety of eating radishes, onions, eschalots, asparagus, parsley, celery, cresses, &c. We believe most of these vegetables are wholesome, if well masticated, and eaten with bread. We cannot recommend the eating of large quantities of butter with them. Salad-oil is best.

#### BIOLOGY.

H. B. asks our opinion of Rowbotham's *System of Biology*. It appears to us to contain some truth, but it is mixed with great amount of error. It is undoubtedly a mistake to live exclusively on solid farinaceous food, and fruits furnish an excellent accompaniment to either bread, or farina in other forms.

#### DISCREPANCY IN CHEMICAL TABLES OF NUTRIMENT.

Several correspondents call our attention to tables varying from those published in Vegetarian works. Different chemists frequently come at somewhat different results, both in qualitative and quantitative analyses. The tables in the Supplement and other Vegetarian works, are from those of LIEBIG and PLAYFAIR, which we believe to be the best chemical authorities.

#### VEGETARIAN DIET.

Many correspondents seem apt to confound vegetable food with Vegetarian food, and we beg to state that the latter comprehends *all* the productions of the vegetable kingdom, including grain, herbs, and fruit, which are considered wholesome articles of diet.

#### MORAL CULPABILITY.

A "Reformed Cannibal" says:—"Though fully convinced that animal food is neither so wholesome nor so nutritious, as food derivable from other sources;

and though I can, at the same time, coincide with the supposition, that man, whilst in a state of innocence, had no desire or disposition to take away the enjoyment of animal existence, I am *yet* not quite satisfied as to the degree of moral culpability attaching to a participation in *any degree*, in such food at the present day. Were the taking away of life, with my *own hands*, the sole condition upon which it could be acquired, certain do I feel, that I should never again partake of it, in *any form*, and my object is simply to ask, whether you think, that entertaining this view of the question, I am as much bound to a *total* abstinence, as if it were otherwise." We hold there is no moral culpability beyond the light of conviction. For a man who is trained to eat flesh from his infancy, and who has no conviction or information as to its injurious tendency, to eat flesh is no sin. But "*with the light sin cometh*" Ignorance, however, on these subjects has to pay its penalty, in the living to great disadvantage, though it generally hides the fact from its victim. We cannot see how "a Reformed Cannibal" can, consistently, employ another to do what is repulsive to his own moral feelings!

#### THE HOLY SCRIPTURES.

A distinguished prelate objects to our treatment of the Scriptures in relation to the Vegetarian question, and even goes so far as to hint, that we have no respect for the Scriptures. His Grace calls attention to our remarks on the passage, "Every moving thing that liveth shall be meat for you, even as the green herb, &c." (pp. 41, 42,) and says, "in one place, the writer attempts to prove that the *Divine command to abstain from blood, coupled with the permission to eat flesh*, is absurd and self-contradictory!" We beg respectfully to explain however, that it was not the divine command which we endeavoured to show as contradictory, but that the view which men choose to take of it was contradictory, and, consequently, that it could not be a correct view. How, we would ask, can a man be said to obey the command to abstain from blood, if he continue to partake of flesh, which is composed of muscular fibre, nerves, sinews, and blood vessels, containing more or less blood; because, when the latter are rendered free from blood, the whole presents an almost colourless mass, which, it is well known, is not the state in which the roast beef of England is ordinarily partaken of. It is because we believe in the correctness, the truth, and the harmony of the Word of God, that we wished to show that this contradiction was *not*, in our opinion, expressed. But that the word, "But flesh with the blood thereof, which is the life thereof, shall ye not eat," indicated that *flesh* with blood, formed the exception to the rule, that "every living thing should be meat," and as flesh is not eaten without blood, it is not reasonable to conclude that the passage was a negative repetition of the first appointment of man's food by the Creator. If this were not the meaning, why is it said in the next verse, "and surely your blood of your lives will I require; at the hand of every *beast* will I require it?" This is an instance which shows the liability of even learned men, to make, what would appear somewhat uncharitable remarks, from *mistake*, but seeing how the mistake occurred, we can readily conceive that the strictures of our correspondent were intended as a salutary caution to us not to damage a good cause by doing, what he doubtless sincerely believes to be a sin; and in this feeling, we thank him for his well-meant, but mistaken remarks, sympathising, as we do, in the same feeling, that it would be highly derogatory to our character, to attempt to prove that God contradicts himself. It is our chief object, in fact, in all such passages to

"Assert Eternal Providence,  
And justify the ways of God to men."

#### FORTHRIGHT BREAD.

In answer to several inquiries as to how to make this bread, we beg to refer our correspondents to the Supplement, p. 17, for the recipe. G. B. says:—"I had a meeting of working men at my room the other evening, and several of them, who were desirous of further information, said they had tried the system for several

weeks, and each expressed himself fully satisfied of the truth of Vegetarianism, and that he never felt better, or more equal to exertion. One young man has to deliver letters 20 miles each day, and this work he can perform easier than he has ever previously done. All gave their testimony to the valuable properties of unfermented Forthright bread."

**PASTE.**

G. P. inquires "how paste can be made without suet?" We believe that all good cooks use butter in preference to hog's lard, for paste. The *Penny Vegetarian Cookery*, p. 13, contains the information he requires.

**"LOOKING FULL IN THE FACE."**

The Rev. E. W., in making some remarks on a correspondent of *The West Briton*, who endeavoured to make it appear that vegetable eaters would look "askance with malicious countenance at their neighbour's beef-steaks," says:—"Vegetarians look not 'askance,' they are a remarkable people for looking men and things full in the face. They leave 'eying askance' for the tigers and tigresses, together with 'malicious countenances.' Vegetarians, in modern times, like those we read of in older times, are remarkably 'fat, fair, and full.' The 'eying askance' and 'malicious countenance' are more characteristic of the carnivorous tribes, than either the herbivorous or frugivorous." We think the charge made by the correspondent alluded to, is exceedingly unfounded, and could only be made in complete ignorance of the principles and practices of Vegetarians.

**THE MODERATE USE OF FLESH.**

G. P. (Bramley), who, it will be remembered, favoured us, sometime since, with six questions,\* with the promise that if we answered them to his satisfaction, he would adopt the practice, has, we are happy to say, kept his promise, and after writing a long account of his experience says, "I have now been for nearly 4 years, a partial abstainer from animal food, taking about  $\frac{1}{2}$  lb. per week, till the last 6 weeks, during which time I have not tasted it; and I think I am qualified, in some degree, to judge and to speak on this subject, since I know the kind of influence which even so small a quantity of flesh meat is capable of producing, is the reverse of all that is good, and pure." This case verifies the truth of the remark, that it is only when men depart from the least indulgence in flesh, that they can truly understand the effect of the practice. Our correspondent has joined the Vegetarian Society, and is zealously promoting the principle in his own locality.

**THE ACQUISITION OF TRUTH.**

G. P. gives us a long account of his gradual departure from pernicious practices: first drinking; then smoking; and lastly flesh-eating. He indulges a little too harshly, in condemning as *unchristian* those who continue to drink and smoke! We would warn him, in kindness, for the sake of the truth he has acquired, to have charity towards those who have it not. We are not worthy of the truth, if we are proud of it, or if we condemn our brother for not receiving it. But, as our correspondent says he has determined to adopt the motto:—"If we would increase in the knowledge and love of truth, we must practise the truth which we already possess," we have great hopes, not only of his increasing in the knowledge and love of truth, but in the acquisition of charity, as well.

**THE DECLARATION OF THE SOCIETY.**

D. T. says:—"I have found several, who practise the Vegetarian system, and I find they are rather timid in signing the declaration of the Society, just as they were in signing the teetotal pledge, some 12 or 15 years ago. For my own part, I have not the slightest hesitation in signing, and doing all that I can in promoting a knowledge of the advantages of Vegetarian diet. Having joined the Society, I consider myself as one of yourselves, labouring in the same greatfield. I am aware by this act, I have brought individual responsibilities upon myself, if I may so term them, but I am prepared to meet them, being convinced that I am labouring in a good cause

or the benefit of mankind—for generations yet unborn." We cordially congratulate our correspondent on becoming nominally, as well as in spirit, "one of us." We are aware that there are hundreds practising the system, who have not yet thought proper to take this step, but we would have them consider, that by so doing they are strengthening the hands of those who are endeavouring to serve this form of truth. It has sometimes been a manœuvre in war, to make a parade of forces by marching them several times over a pass, so as to lead the enemy to suppose that great numbers were against them; we wish for no such manœuvre as this, but we regard it as of considerable importance that we should be able to have a correct estimate of the number who are entering the service. We cannot, unless we have a list of them, make anything like a fair estimate of their numbers; this, and the privilege of receiving private, as well as public information, as to the movements of the society, may be considered among the advantages of uniting together in one great society; and when it is remembered that we have no pledge to sign, but simply a declaration as to what we have done, we think there is not a reasonable Vegetarian, who will continue to absent himself from being as useful as he might be.

**"EVERY LIVING THING THAT MOVETH SHALL BE MEAT FOR YOU."**

Rev. E. W., speaking of the stress laid on this passage by two opponents of the Vegetarian system, says:—"They wish to have it *understood* literally, of course, but I reckon they would object gravely, being compelled to practise literally. Has Mr. J. or J. D. R. eaten a bit of every moving thing that liveth?" Do they not perceive that they are binding a burden upon their own and others' shoulders which they cannot move? If so, I cordially invite them to Vegetarianism: her 'ways are pleasant ways; take her 'yoke,' it is 'easy' and her 'burden,' it is 'light.' Pray do not mistake me, I put not Vegetarianism in the place of the Gospel. Have you had a little bit of 'every moving thing that liveth,' according to the plain, unqualified provision of your hobby passage, or do you shelter yourself behind some convenient, homespun paraphrase of text more suitable to your palate and prejudices?" Although those who attempt to speak or write in opposition to the Vegetarian principle, resort to such passages, it will generally be acknowledged that they do not eat flesh because such passages are to be found in the Bible. Adjudging the passages, can, at best, be considered as an excuse for eating flesh; because, when strictly looked at, taken either literally or spiritually, they do not imply either a command or an injunction to eat flesh, whilst there are both, to eat the herbs, seeds, and fruits of the earth.

**REASONS FOR JOINING THE VEGETARIAN SOCIETY.**

G. W. says:—"I shall continue to abstain from animal food, first, because I feel better in health from the use of vegetable food, and secondly, because of the *inhumanity* of the slaughtering of animals. Before, however, I can consistently join your society, I must be prepared to add several other 'because's'—In short, to be '*fully persuaded in my own mind*' in relation to the propriety of adhering strictly to Vegetarian habits of diet." We would suggest to our correspondent, the perusal of the remarks in the Supplement, p. 17, and also those made by D. T. above, upon this subject. The reasons he has given us, that he is a Vegetarian because of the *inhumanity* of slaughtering animals, and because he is improved by vegetable food, are very strong ones for becoming a Member of the Society, as they completely qualify him for that purpose without any other "because's," as we think they are quite sufficient to enable him to become "*fully persuaded*" in his own mind of the propriety of Vegetarian habits, since he can never admit of the propriety, or justice even, of *inhumanity* on the one hand, or of disregard to the laws of health on the other. Few can fully estimate the value of cordial and active co-operation.

**MUTUAL IMPROVEMENT SOCIETIES.**

D. B. (Stirling), having read in the Supplement to the *Messenger*, our recommendation that members of Mutual Improvement Societies should bring forward

the Vegetarian principle for discussion, induced his brother to bring the subject before the Mutual Improvement Society at Bannockburn. Much interest has been excited on the subject, in consequence of a paper which was read, and the discussion which followed; and all expressed their surprise that so much argument could be adduced in favour of a system which they had before regarded as absurd. We regard efforts of this character with peculiar interest: when we remember that the best work on the subject of Vegetarian diet which has yet appeared, sprung originally from an effort to interest a society of this character for a single evening; that Dr. FRANKLIN's gigantic powers of mind were first developed by similar means, and seeing, as we do, continually, the pleasing results of intellectual combinations of this kind, we have reason to recommend all young men who may be interested in their mental improvement, to form and support classes of this character. They may be regarded as nurseries for public men, and are well adapted for preparing young minds for the business of the world. The greatest impediments to such societies generally, is lack of interest in the subjects discussed, but with Vegetarianism no such impediment will be found, because there are sure to be some who are upholders of things as they are with regard to their dietetic practices, and the orderly discussion which is sure to arise on the subject, is a security against any lack of interest which might exist on other subjects. It is not uncommon for the subject to be adjourned 4 or 5 times, owing to the interest which it excites. See Supplement, p. 4.

"IMMOVABLE AS THE HILLS."

A correspondent in Scotland, speaking of himself and brother, says:—"We have for upwards of 4 years adhered rigidly to the Vegetarian principle. We commenced it first by way of experiment, and during the first 2 years, we believe, few beyond the circle of our own household knew what we were about: during the remainder of the time, however, we have been coming out gradually, feeling, as we went along, the ground becoming more and more firm; and now, by personal experience, observation, and a knowledge of facts, which we before were ignorant of, we are convinced that the ground is as immovable as the hills. We may mention, that within the circle of our acquaintance in this locality, there are a number who are now acting upon the same principle, and we cherish the hope, that the time is speedily coming, when this movement, which is the embodiment of true temperance, true peace, and true humanity, will be embraced by every disciple of Temperance, by every member of Peace Societies, and by every one whose soul is quickened and animated with a pure desire for the good of the universal family of man, and for the glory of Him whose workmanship man is." We regard with much interest experience of this character, because it is evidently that of thoughtful and careful men, and when conviction, so firm and decided, is arrived at in this way, there is no doubt whatever of its permanent character, and the consequences which follow adherence to principles thus embraced, cannot fail to be of the most gratifying and happy character.

— VEGETARIANISM AND CHRISTIANITY.

J. F. who has been a Vegetarian 15 weeks, says:—"There are several here acting upon the principles of Vegetarianism, and I cannot see how a man can be a Christian and not a Vegetarian. It is my firm conviction that the system is in strict accordance with our nature, and he who goes contrary to his nature, will be beaten with many stripes." We think a little more experience will enable our correspondent to perceive, that it is quite possible for men to be sincere Christians and not be Vegetarians; it would be monstrously uncharitable to think for a moment that it is otherwise. Our Christianity does not depend upon what we eat and drink, but on the conscientious discharge of all our known duties, civil, moral, and religious. Before the practice of Vegetarianism becomes a moral duty, some degree of knowledge on the subject is requisite, and there

are thousands of sincere Christians who do not possess this knowledge, and therefore are none the less true to their convictions. But it is when a man sees the truth on this subject, and perceives that it is conducive to that state of mind and body which is most adapted to the development of the Christian character,—to progress in the Christian graces—then, if he do not act upon his convictions, he is in a much worse position than the man, who, being in darkness on this subject, does not comprehend this light. There are various degrees in the development of the Christian life, and those who are happy enough to adopt that course, in apparently small concerns, which tends to the highest degree of enlightenment and Christian charity, will, most assuredly, enjoy a higher degree of happiness and peace, than those who remain insensible to such discipline.

DIETETIC EXPERIENCE OF A STONE CARVER.

G. E. wrote to us in February, 1850, and stated his case thus:—"I am 41 years of age; have been a teetotaler 14 years, but I have had a great deal of sickness, and have generally been suffering from some ailment or other, arising, I believe, from improper diet, even from my boyhood. I have suffered so immensely from pills, draughts, &c., that my constitution is become quite weak. I have been frequently attacked with painful inflammation; but am still an active man, though originally of weak frame. I have practised Vegetarianism now for 2 months, and my greatest difficulty, now that I am convinced of the truth of the system, is that it produces acidity of the stomach, to such an extent as to do me injury in various ways. My stomach has been very delicate for 15 years past, and 3 years ago it occasioned me a fit of illness in the region of the groin, which I often feel now, more or less, but of late very much so, and being in a country village, I cannot get on exclusively with the system, and take a little meat sometimes, although, in heart, I am a Vegetarian. I am not so strong as I was, or am in general, but still I have a desire to practise the same. I want to find out some sort of diet that will keep my stomach in proper tune, and then I could go on in style." To meet the requirements of this somewhat difficult case, we have learned, subsequently, that a friend to whom it was referred, who had considerable experience of the more simple but successful remedies to be applied, immediately forwarded a private letter to our correspondent, with the *Penny Vegetarian Cookery*, marking those articles of diet which he considered most suitable to his case, being the simplest farinaceous and vegetable substances, including the digestive biscuits, and advised him to avoid every substance of a greasy and irritating nature, such as animal food of all kinds, and to live *entirely* upon fruits and farinacea, advising him to seek relief as carefully as possible, by observing the effects of digestive biscuits and rice upon his system. On the 3rd of June, he had the gratification of receiving the following reply: "I have been wishing to write to you for some time past, to tell you how admirably Vegetarianism suits me. I wrote to you some time ago; I had then been on a very wrong track, until you kindly wrote me better advice than I had hitherto obtained, I get on now first rate, being able to regulate the action of my system like clock work, and keep in excellent health, entirely without the use of medicine of any description; and, altogether, I feel in a blessed state of existence. I am more buoyant in spirits—more agile. My physical energy is increased, and altogether, I enjoy a new life. It was a blessed day for me when Providence first led me to see the Vegetarian tracts, simply by accident, in a shop window. I told you I thought I could see truth in them, and I have not been deceived; yet but for your timely advice, I might have given it up for a time, as my stomach rebelled so much in consequence of my ignorance of the nature of food. But, I am thankful to say, I am now so well that I intend, with my wife and family, to emigrate to Port Natal, for the sake of a warmer climate, as the English climate does not suit the health of my children. Although my better half has not yet adopted Vegetarianism, there is much less flesh eaten at our table now, than there used to be, without the thoughts of being starved, as formerly. I take a good stock of digestive biscuits and meal with me on board, in order to avoid the

"*Neither beef and pork.*" Our friend, who happened to be in Liverpool on the 10th of June, had the pleasure of seeing our correspondent, who was preparing for his voyage in the emigrant ship, and was much gratified with the satisfaction he expressed in having adopted his simple Vegetarian practice. He said he then felt quite equal, not only to his usual occupation, as a stone carver, but was prepared to undertake the heavier part of masonry. This great improvement had taken place in about 4 months.

#### THE PROGRESSIVE APPRECIATION AND ADOPTION OF THE VEGETARIAN PRINCIPLE.

CHRISTINA asks:—Can you tell me how Vegetarianism can be strictly carried out, without very greatly curtailing what would be generally considered articles allowed to Vegetarians? For instance, if I have a farinaceous pudding, my landlady tells me the dish must be buttered or greased in some way. Now, whether *butter* or *lard* be used, they must both be considered as belonging to the *animal kingdom*. If I have anything *fried*, I know not how to dispense with *lard* or *butter*. Then, *Cocoa* is so nauseous without *milk* (which is certainly *not* Vegetarian); and there are comparatively few puddings that can be made without *milk*; and if I have a fruit pudding or pie, how can I make the crust without *butter* or something equivalent? So, again, with *eggs*; it is difficult to make some puddings without them; and yet, *butter*, *milk*, and *eggs*, are certainly *outside* the vegetable kingdom; although in the *Penny Vegetarian Cookery*, the use of all these is *prescribed*, which seems to me hardly consistent. I do not write in the spirit of cavilling, but to inquire. For the last ten months, I have not touched animal food, having left it off by medical advice, and I am well-pleased with my present diet; still, I must continue to own myself a debtor to the *animal kingdom*, because I *do* use, though sparingly, *butter*, *milk*, *suet*, *lard*, and occasionally an *egg*." In strictness, CHRISTINA is right in the application of the word Vegetarian to nothing but the productions of the vegetable kingdom; but, like all truth to man in his present state, the Vegetarian principle, in order to gain acceptance with him, becomes accommodated to his state. Just as the light of the sun becomes attenuated and adapted to man by the atmosphere, so does the light of truth in morals, become adapted to him by the state of the mental atmosphere, or condition in which he lives. The man of ordinary flesh-eating habits, can, perhaps, receive the Vegetarian principle best, in the character in which it is presented to him by the Declaration of the Vegetarian Society, implying abstinence from the flesh of animals simply, whilst the man of experience in this practice, in the simplicity of taste which is progressively cultivated in abstaining from the use of flesh, can adopt the primitive food of man, consisting of the "herb bearing seed, and the fruit-tree yielding fruit," for which is claimed; by those who have arrived at this greater simplicity of habits, that more complete satisfaction and tranquillity of mind and body which the more complete adherence to right principle invariably promotes. We would advise CHRISTINA, at once to abandon the animal substances mentioned, involving, as they do, the slaughter of animals, and gradually, if she think it desirable, in accordance with the opinions expressed, to adopt the greater simplicity of the system. The productions of the animal kingdom which are obtained without slaughter, are admirably adapted for suiting every degree of perception and inclination relative to this subject, which various degrees will continue to exist, so long as man inclines, in any measure, to that which is unfavourable to his mental and moral growth in goodness. It is interesting to observe how incompatible is partaking of the flesh of animals with the free use of fruits; and it seems to be only just in proportion as man eschews the grossest elements of diet, and becomes more and more refined in his tastes and inclinations, that he can fully appreciate that which is not only most simple, but most delightful to the senses. Progress in simplicity of diet in the advanced experience of Vegetarians, may thus become more and more agreeable, whilst the animal substances of diet become propor-

tionably less agreeable. And this is in accordance with correct reasoning; since, although every principle at its source is ever the same, with man it must be progressive, man's state being progressive, and his view of truth naturally becoming more and more complete as he adheres to his convictions in practice. The Vegetarian Society embraces every degree of Vegetarian practitioners, without considering any other condition requisite than that of abstinence from "the flesh of animals as food." The fourth edition of the *Penny Vegetarian Cookery*, although containing instructions for the use of some animal substances, in order to suit these various states and degrees of taste and conviction, also contains instructions, and an "Invalid's Dietary," by which the taste for fruits and farinaceous can be gratified, as well.

#### THE CULTIVATION OF THE SOIL.

J. P. G. says:—"There is a growing desire to look to the land, as the solid basis from which all progressive improvements should commence;" and suggests, that Vegetarians who feel interested in the subject, and desire to aid one another in the purchase and cultivation of the land, should become known to each other, in order that should any eligible property be offered for sale, at any future period, the information might be communicated to all who desire it, and the result be, co-operation in the purchase and division of land, as well as in other objects, according to the convenience of each individual concerned. Already knowing several who are desirous of being possessed of small pieces of ground, and knowing others who have some information as to how an experiment can be commenced, we shall be happy, as far as may be, to receive such information as will have the effect of supplying the desideratum sought after by our correspondent. We believe the Vegetarian movement would be essentially benefited by a more careful attention to the growth and improvement of the various articles of Vegetarian diet; as it is probable, there is much yet to be discovered in the sciences of agriculture and horticulture, which will tell powerfully and practically in favour of the Vegetarian principle. It is difficult to conceive a more grateful occupation for those Vegetarians whose tastes incline towards it, than that of cultivating the choicest fruits of the earth! See *Vegetarian Messenger*, p. 140.

#### LOAF SUGAR.

E. S. inquires whether it is true, that blood, or any animal substance is used in refining sugar. We are informed, that the use of animal substances for this purpose has been superseded.

#### DOMESTIC MILL.

E. S. inquires whether the common sized domestic coffee mill will answer the purpose for grinding the wheat into forthright flour? We are informed by those who have tried it, that it answers very well, when the consumption is not large; and that it can also be used for grinding pearl barley, rice, split peas, lentils, &c. Where a larger mill is required, it may be obtained from MESSRS. PROCTER AND RYLAND, Birmingham.

#### APPROACH TO NATURE.

P. G. says:—"The more I adhere to the principles and practices of Vegetarianism, and the nearer I approach to nature, the more delightful does life become. Not only have I thrown away flesh, strong drink, and tobacco, but butter, milk, cheese, eggs, pepper, salt, vinegar, mustard, tea, coffee, and the like, I take very little of, and I intend to take less." We frequently receive testimonies of this kind to the benefits of the more simple habits in Vegetarian diet; and we regard them as pleasing indications of the progress of truth in the minds and lives of those who have thus been directed by their convictions on the subject of diet. When once the benefit of simplicity of life, in serving truth rather than custom, is arrived at, it is perceived that it then becomes much easier to follow truth in other ways, since the dietetic habits are already in harmony therewith.

## THE SCRIPTURES AND VEGETARIANISM.

VEGES wishes to know, how the following texts ought to be received or understood, in connection with Vegetarianism: I. Genesis ix. 3. Our correspondent will find this treated of in page 41—43 of the *Vegetarian Messenger*; and likewise, briefly, in the *Appendix*, p. v.—II. Deut. xii, 15—20. The same method of viewing these passages may be adopted as that applied to the passage above referred to. (pp. 42, 43.) Although we do not feel called upon to enter into theological questions of diet, or profess to present the views of all Vegetarians on these important and interesting subjects, we feel it a duty, when thus called upon, to present the individual opinions of some who have given their attention to these passages, thus giving our readers the benefit of reflections upon their views; which, however different they may be from those ordinarily entertained, are entitled to respect, as the result of sincere conviction. "We believe that it is a part of the wondrous plan of creation, that man should be at liberty to rise high, or to sink low, in the gratification of his tastes, desires, and inclinations. There is no intolerance in the government of God; and the chapter here referred to is full of instruction to man, for the regulation of his conduct and feelings in relation to God; and, after showing that man is to annihilate every vestige of idolatry from his heart, as expressed by the command, to destroy all the places, overthrow the altars, hew down the graven images of the gods, and destroy the names of them, it is said, 'but unto the place which the Lord your God shall choose, out of all your tribes, to put his name there, even unto his habitation shall ye seek, and thither thou shalt come,' v. 5. The chapter proceeds to draw attention to the place where the name of the Lord is written, where all the offerings of the heart or affections, so beautifully typified by the 'firstlings of your herds, and of your flocks, and your free-will offerings,' are to be brought. Thus to the 14 v. we find positive instructions, and the 15 v. commences with, 'Notwithstanding, thou *mayest* kill and eat flesh in all thy gates, whatsoever thy soul lusteth after;' evidently showing, to our minds, that the killing and eating of flesh, whether taken literally or spiritually, in relation to the gratification of fleshly lust, can only be viewed as a *permission*, which required the word 'notwithstanding' to divide it from the *appointments* of the previous portion of the chapter; and in the succeeding verses, where the words, 'thou shalt,' are employed, as they frequently are in Scripture, where 'thou *mayest*' would express the original meaning, the Hebrew language making no distinction in this respect, we need only allow the same style in which the subject is commenced in the 15th v., to pervade the other verses referred to, and we shall find, where killing and eating flesh are mentioned, such acts are expressed as *permissions*, and not as commands. And the reason for this permission is beautifully expressed in the 21st v., 'If the place which the Lord thy God hath chosen to put his name there, be *too far from thee*, then thou shalt (mayest) kill of thy herd, and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt (mayest) eat in thy gates whatsoever thy soul lusteth after.' Thus, man is free to follow his lust, if he will not, or cannot yet attain that higher state, where the name or quality of God is written or impressed. But this freedom to follow lust is slavery, when compared with the liberty of truth, which is only attained by overcoming the lusts of the flesh, which is typified by overthrowing the altars, and hewing down the graven images of the gods.—III. Deuteronomy xiv. 3—29. The same remarks will apply to these passages. And it is here shown, that whilst the unclean animals are forbidden to be eaten, those which are clean are evidently *allowed* to those who are under the dominion of lust, which can never apply to those who seek to be under the reign or government of truth, or divine wisdom.—IV. Acts x. 13—16. The vision of PETER is so manifestly figurative, that it is surprising that it should ever be regarded as relating to the slaughter of animals, and partaking of their flesh. The meaning is explained by PETER himself in the same chapter. 'Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of

another nation; but God hath showed me that I should not call any man common or unclean,' Acts x. 28 v. Also, same chapter, 34 and 35 verses. It is much more consistent with the true purport of the Word of God, that it should teach such sublime principles of universal charity to all men, as are here inculcated, than that it should relate to merely physical meats and drinks. V. The distribution by our Saviour of the loaves and fishes. This extraordinary miracle was doubtless intended to show the satisfying character of the 'bread of life.' The fact, that the same word which is translated fish, was used to represent also a certain class of vegetable substances, makes it doubtful whether the fishes here spoken of were of an animal or vegetable nature. And that such was the extensive meaning of Greek and Hebrew words is shown, not only by commentators, but is confirmed by the passage: 'We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.' Numbers xi. 5. Whatever may have been the real character of the food partaken of in this case, it appears quite evident that the instruction to be derived was of a spiritual, and not a merely carnal nature. And, as it is by no means necessary to deny the Divine permission to man (in a sensual state) to partake of animal food, to prove the superiority of a Vegetarian diet for man seeking a better condition than that of subserviency to the senses, this permission, in consideration of man's state, may apply with equal propriety to this as to the other cases referred to. If Vegetarians denied the suitableness of flesh to supply the cravings and desires of the carnal mind, these passages might appear to weigh against them, but we presume such is not the case. We, therefore, as Christians, have to follow the teachings of truth, which must ever be those of Him who said: 'I am the way, the truth, and the life,' whether that truth be manifested in the Word or the works of God."—C. H. S.

## PATIENT PERSEVERANCE.

A. T., who has practised Vegetarianism for about 6 months, with great advantage to his health, after describing the many benefits he has derived, physically and mentally, from this practice, expresses his regret that his wife and children have not yet followed his example. He says:—"I do not like to give it up, but wish them to enjoy as much health and happiness as I do. What am I to do?" We can only give general advice in cases of this kind. We would refer to "Domestic Difficulties," p. iii., *Appendix*. We may remark, however, that the case of A. T. appears so completely to prove the value of the system, that we think that he needs but to patiently persevere in his own firm adherence to the principle; to allow perfect toleration with regard to the adult members of his family; to use his authority, in all kindness, towards those whose training is more or less his duty as a parent, and to endeavour, not by argument or contention, but by example and affection, to win the senior portion of the family over to that practice which has proved to him so great a blessing, and he can scarcely fail to realize his best wishes with regard to the health and comfort of his domestic circle.

## INDIESTION.

G. P. says:—"I have but too often felt the miserable effects of indigestion, brought on by eating improper food in improper quantities, and at improper times; most acutely and severely, indeed, have I felt the symptoms of this complaint; and I have tasted the pleasure and sweets of pure, good, and painless health, now, for some months past, for which I am indebted to Vegetarianism and its simple bill of fare. I think I cannot better endeavour to repay this debt, than by adhering faithfully to the precepts which this system inculcates, all the days of my life; and, by precept and example, striving to enlist in our ranks others of my suffering fellow men." We have watched, with great interest, the progress of our correspondent, from a critical questioner of Vegetarian principles, to a zealous adherent of those principles; and we heartily congratulate him on the result of his conscientious adoption of right practices. This is another instance, proving that unexpected blessings await those who will follow out the teachings of their highest conceptions of truth.

## "THE VEGETARIAN CAUSE,"

Says F. R., "is as a light which needs to have its rays shed abroad upon the understandings of the people, to be instrumental in changing their habits, and reforming their lives and manners. There is, however, a prodigious mass of ignorance to penetrate, before we can hope to reach the sense of the bulk of the population. How obvious, then, ought it to be to all Vegetarians, that it is peculiarly their duty and privilege, earnestly to 'help forward.' " We fully coincide with F. R., in believing it to be the peculiar duty and privilege of Vegetarians to "help forward;" but we think that the "mass of ignorance" with which all reformers have to contend, is too frequently made a *bugbear*, so as to discourage many who would otherwise assist in "helping forward." Ignorance is not a *positive* obstacle, it is only a negative deficiency, like darkness, which disappears when the light shines. Truth, on all subjects, succeeds in the world, just in proportion as it is allowed to operate on men's minds, in converting them into its own instruments; and if we examine the subject thoroughly, we shall see that its progress is always equal to the service rendered to it by those who possess it. We should never, therefore, despair of its success; because we always see that devotion to it is invariably repaid, if not in the precise manner in which it was expected, yet in as useful, and perhaps a more satisfactory way. Truth is never spoken in vain, and is never practised without increasing its own manifestation, and more or less effecting its righteous purpose. Thus is the *practice* of the consistent Vegetarian, ever a continual lecture of the most powerful character. There is a vitality in truth, brought thus into life, which must be felt by all with whom it comes in contact.

## COST OF FARINACEOUS FOOD.

A. S. H. says:—"You have almost invariably stated the cost of oats, wheat, Indian and barley meal, Scotch barley, and peas, &c., as at 2d. per lb.; whereas, as markets have rated for these two years past, they ought only to have been stated at 1d. per lb.; or, at most, at 1½d." We have always endeavoured to be *within the mark*, in speaking of the economy of Vegetarian diet, and have generally stated the cost of farinaceous food at the *retail*, and not at the *whole-sale* prices, or such prices as our Scotch correspondent mentions.

## INTEREST AND DUTY.

J. R. says:—"Partly owing to the striking arguments which I have from time to time read in your novel and interesting *Messenger*, and partly to my own reflections, I am now all but persuaded that it is my interest as well as my duty, to abstain from eating any part of slaughtered animals; but my wife thinks it expedient to make a preliminary trial of the new system in its practical bearings, before we resolve to become Vegetarians." We admire this combination of duty and interest; believing that these are never really separate. We refer J. R. to pp. 2 and 3, *Vegetarian Messenger*, for information how to commence the Vegetarian practice.

## PREPARING FARINACEOUS FOOD.

A. P. H. says:—"In preparing grain or pulse for dietetic use, simplicity should be observed, in removing as little as possible of the bran or husk; thus, not only making it more wholesome and nourishing, but getting a larger quantity out of the bushel, and having one half less to pay to the miller, in consequence of which the article is greatly cheapened. Till within two months of harvest, oatmeal was to be had at 1s. 2d. per imperial stone of 14 lb.; and

wheat at 5s. per bushel, for the very best, at from 6d to 6½d. per bushel. I am using wheat-meal at present, both for porridge and bread; it was put once through the mill, and not sifted at all, and coarsely ground like oatmeal, so that all the bran is in it. We like it well; I had 62 lb. of meal out of a bushel of wheat, and it cost 2d. for milling (wheat dressed in this way loses only 1 lb. per bushel in milling), so that at 5s. for the wheat, and 2d. for grinding, it cost exactly 1d. per lb." We thank A. P. H. for his practical remarks on this subject, and fully agree with him that much depends upon the proper preparation of farinaceous food. The extensive consumption of the bakers' white bread, in England, instead of the unbolted or forthright bread, is very detrimental to health.

## TRUE CIVILIZATION.

R. F. says:—"The majority of the members of the Vegetarian Society are highly intelligent, and so conversant with the mass of the people in middle and humble life, and with their habits, their minds, and simple notions, one could not well desire a more powerful means of carrying on the happy work of true civilization." R. F. is right in judging of the powerful means possessed by Vegetarians of promoting true civilization. We believe Vegetarians generally, are unconscious of the influence they are already exerting in the world; people are already almost instinctively looking to them as exemplars in relation to dietary habits! Even with the confirmed flesh-eater, there is frequently manifested an irresistible feeling of conviction that the Vegetarian is right. It thus becomes a position of happy responsibility for any one to adopt this course of life; and how important it is that each should individually be consistent with his convictions on the subject!

## VEGETARIAN PROVISION STORES.

A. S. H. says:—"There ought to be, at least, one Vegetarian store in Manchester, and another in London, which Vegetarians and others would have access to, and where they might have it in their power to procure all sorts of meal, and other Vegetarian provisions, manufactured on the most approved principles, and at the cheapest possible rates." A ready supply of the best manufactured farinaceous articles, is of great importance, not only to Vegetarians, but to the public at large; and there is no doubt that a person of strict integrity, and with efficient means to supply genuine articles, would find that these suggestions would afford both a profitable and safe investment for the capital required.

## SUBSCRIPTION TO THE VEGETARIAN SOCIETY.

A. G. (Dublin) says:—"Would it not be advisable to raise the subscription of the members to four shillings per annum? I am sure every one who wishes well to the cause, would gladly contribute so small a sum; and as the number of members is increasing, a comparatively large amount might be thus placed at the judicious disposal of the Society." The annual subscription to the Vegetarian Society was fixed at one shilling, in order that the humblest of its members might not feel it otherwise than convenient to make the required contribution. Our correspondent seems not to be aware, however, that with the collection of the annual subscriptions, *voluntary subscriptions*, additional to these, are received; and it is to these that the operations of the movement are mainly due. We admire this arrangement, which gives freedom to all members, and presents, at the same time, no bar to any degree of zeal in those who have both the desire and the ability to minister more extensively to the wants of others.



